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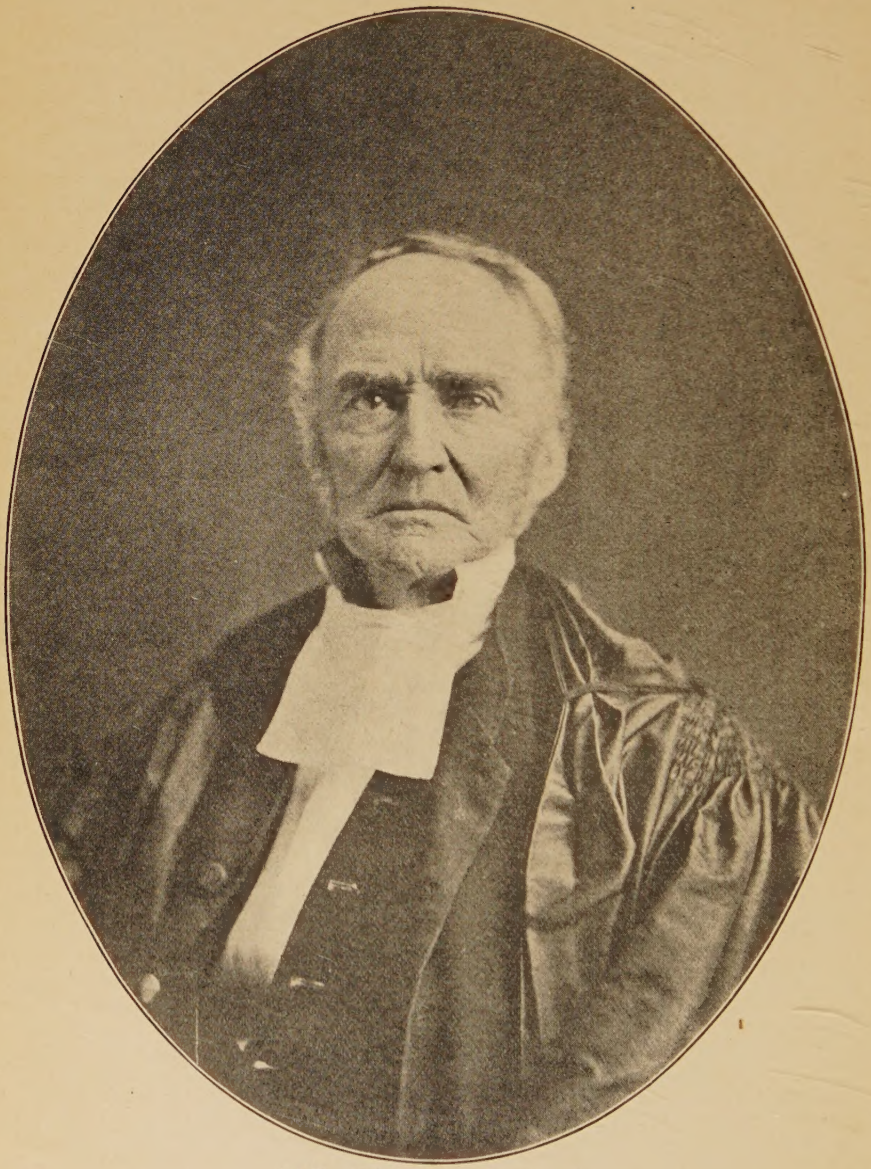
# The Church in Eastern Ohio



REV. INTREPID MORSE, D.D.

# The Church in Eastern Ohio

## A HISTORY

With Special Reference to the Parishes of

## ST. PAUL'S, STEUBENVILLE

## ST. JAMES'S, CROSS CREEK

AND

## ST. STEPHEN'S, STEUBENVILLE

By JOSEPH B. DOYLE

Author of Memorial Life Edwin M. Stanton, Frederick William Von Steuben and The American Revolution, Jefferson County Twentieth Century History, Etc.

Steubenville, Ohio
Published for the Author by
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*Published September,* 1914.

TO THAT WORTHY PIONEER,

REV. JOSEPH DODDRIDGE, D.D.,

WHO LAID THE FOUNDATIONS OF THE CHURCH OF THE LIVING GOD IN THIS OHIO VALLEY, AND

TO THAT SAINTLY PRIEST,

REV. INTREPID MORSE, D.D.,

WHO CARRIED FORWARD THE SUPERSTRUCTURE TO A STATELY EDIFICE, THIS BRIEF HISTORY IS RESPECTFULLY DEDICATED.

# PREFACE

For several years the writer of this work has had in view the preparation of a brief history of the American Church in this section. One object was to preserve, before it should be too late, the fast fading record of those who laid the foundations of that superstructure into whose heritage we have entered, and the other to correct some impressions as erroneous as the fiction that pretty much all that is valuable in America came from the "pilgrim fathers" or their descendants. In a volume published a few years ago by the Ohio Historical Society, giving an account of different religious bodies, the statement is made that "the Episcopalians came to Ohio in 1817." As this was written by a person outside the Church whose knowledge of her history was evidently limited, perhaps the expression might be excused on the ground of "invincible ignorance," but when we turn to Bishop Perry's monumental work we find almost the same thing. Although he refers to a lay organization at Boardman in 1809, they have no priest until eight years later, and the picture of the spiritual destitution of the Finley family gives a most one-sided view of conditions in this section. Another historian discovers that Dr. Doddridge did some itinerant work in Eastern Ohio in 1811, which is undoubtedly correct as an isolated statement, but ignores the fact that this itineracy had begun nineteen years earlier.

The original intention was to prepare a sketch of St. Paul's Church, Steubenville, alone, but its history was found to be so interwoven with that of other parishes in this neighborhood, as well as of the original diocese of Ohio, that it was found desirable to enlarge the scope of the undertaking.

In the lives of parishes as well as that of the Church at large are found incidents that some would prefer to have forgotten. But they are a part of the organization's history, and cannot be ignored in any fair portraiture of the past. While the writer has not refrained from the expression of views or drawing of conclusions where the situation demanded such, yet the object has been to present an unbiased report of events as they have occurred, without regard to individual predilections.

As most of the authorities used in this production are given in the narrative, it is not necessary to refer to them here. Acknowledgment should be made, however, to Misses Chase, of Gambier, for valuable information furnished, including original documents, and also to Charles P. Filson for useful artistic aid.

Trusting that this book may accomplish the purpose for which it is written, namely, the preservation of precious historical matter that might otherwise have been lost, and that it may prove a not inappropriate preliminary to the proposed publication which is expected to give a worthy history of the Ohio Diocese, it is hoped that it may be kindly received by the descendants of those sturdy pioneers who planted the Church in this valley, as well as those who have taken up the work and carried it on to the present day.

J. B. D.

Steubenville, Ohio, September 15, 1914.

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# The Church in Eastern Ohio

# The Church in Eastern Ohio

## CHAPTER I.

### PIONEER CHURCHMEN.

Gist's Journey to the Ohio Country—The First Christmas Service.

To fix the exact date when the first religious services in English were held in the Ohio Valley is, perhaps, impossible. Before the cycle of the eighteenth century had passed its meridian the Anglo Saxon trader and trapper had invaded what was called the Indian country in sufficient numbers to disturb the followers of the King of France, who had marked this land in their minds as their own. Many of these adventurers were baptized members of the Church of England in the Colonies, but their dispositions, their isolated condition and their surroundings were not such as to develop the religious side of their character, which in most instances, it must be confessed, was not very prominent. Among the leaders of this advance army was George Croghan, who came to Pennsylvania in 1741. He was licensed to traffic with the Indians in 1744, and from his success in this direction became known as "The King of the Traders." His home in 1776 was probably within the present city limits of Pittsburgh, which was within convenient distance of

the Ohio country, and his standing is summed up by E. W. Hassler in his book entitled "Old Westmoreland," by the statement that "The man of most influence in this community (Fort Pitt) was the fat old trader and Indian agent, Col. George Croghan, who lived on a pretentious plantation about four miles up the Allegheny River. He was an Irishman by birth and an Episcopalian by religion when he permitted religion to trouble him."

The inference from the last clause might be that Croghan did not permit his religion to trouble him very much, but certain it is that he possessed the rugged virtues of honesty and decision of character which won for him the confidence of both Indians and whites, with the result that he was engaged in practically all the important missions to the Red Men which were undertaken during his career, and which contributed materially towards opening up the country to settlement. His son, George Croghan, Jr., married a sister of George Rogers Clark, another Churchman, whose daring march and skillful diplomacy during the War of the Revolution added the great Northwest Territory to the American domain, and made possible the ultimate expansion of the Nation to the Pacific.

The French were not unmindful of the encroachments of the British into what they considered their own preserves, and, in order to secure at least a "paper title" to this domain, organized an expedition under command of Chevalier Celoron de Bienville which, in the summer of 1749, passed down the Ohio River, warning off English traders, and placing leaden plates on trees or under ground, giving notice to all concerned that this territory was claimed by the King of France. But the English colonists paid about as much attention to this pronunciamento as their ancestors two centuries before had regarded the edict of the Bishop of Rome, which assumed

to divide the new world between the crowns of Spain and Portugal.

Among the other projects of that day was the securing of lands for settlement by the Ohio Company, an organization formed by George Washington, his half brothers, Lawrence and Augustine, and other prominent Virginians and Londoners. It was necessary to get some definite information concerning the country and its Indian inhabitants, so, accordingly, in the fall of 1750, an expedition was sent to this region in charge of Christopher Gist, the well-known pioneer, accompanied by Croghan. Gist had studied for the priesthood in England, but afterwards took up surveying and pioneer work. The party started from Colonel Cresap's home in Maryland, on the Potomac River, on November 4, and on the 25th reached Logstown, a Seneca village on the Ohio River, about twenty-six miles northeast of the present city of Steubenville (air line). From thence they followed the river, which here flows almost due north, until they reached the mouth of Beaver. Thence following a northwest trail for about fifteen miles, they crossed the present boundary of the State of Ohio into what was afterwards a part of Jefferson County and within a couple of miles of what is now the village of Achor in Columbiana County. From there they proceeded westward south of Bayard to Big Sandy, near Oneida, all within the original limits of Jefferson County, reaching the town of the Wyandots at the forks of the Muskingum, now Coshocton. What happened there we will allow Mr. Gist to tell in his own words. His diary reads:

Tuesday, 25. This being Christmas Day, I intended to read Prayers, but after inviting some of the White Men, they informed each other of my intentions, and being of several different persuasions, and few of them inclined to hear any good, they refused to come. But one Thomas Burney, a blacksmith who is settled there, went about and talked to them, and several

of them came, and Andrew Montour invited several of the well-disposed Indians, who came freely; by this time the morning was spent, and I had given over all thoughts of them, but seeing them come, to oblige all, and offend none, I stood up and said: Gentlemen, I have no design or intention to give offence to any particular sectary or religion, but as our King indulges us all in a liberty of conscience and hinders none of you in the exercise of your religious worship, so it would be unjust in you to endeavor to stop the propagation of his. The doctrine of salvation, faith and good works is what I only propose to treat of as I find it extracted from the Homilies of the Church of England; which I then read them in the best manner I could, and after I had done the interpreter told the Indians what I had read, and that it was the true faith which the great King and his Church recommended to his children. The Indians seemed well pleased, and came up to me and returned me their thanks, and then invited me to live among them and gave me a name, in their language, Annosonah.. The interpreter told me this was the name of a good man who had formerly lived among them, and their King said that must be always my name, for which I returned them thanks, but as to living among them I excused myself, saying I did not know whether the Governor would give me leave, and if he did the French would come and carry me away as they had done the English traders. To which they answered I might bring great guns and make a fort, that they had now left the French, and were very desirous of being instructed in the principles of Christianity; that they liked me very well and wanted me to marry them after the Christian manner, and baptize their children; and then they said they would never desire to return to the French, or suffer them or their priest to come near them more, for they loved the English, but had seen but little religion among them. And some of their great men came and wanted me to baptize their children, for as I had read to them and appeared to talk about religion they took me to be a minister of the Gospel. Upon which I desired Mr. Montour (the interpreter) to tell them that no minister could venture to baptize any children until those that were to be sureties for them were well instructed in the faith themselves, and that this was according to the great King's religion, in which he desired his children should be instructed, and we dare not do it in any way than was by law established [perhaps it was fortunate this law had not been in force on the first Whitsunday], but I hoped if I could not be admitted to live among them, that the great King would send them proper ministers to exercise that office among them, at which they seemed well pleased, and one of them brought me his book, which was a kind contrived for them by the French, in which the days of the week were so marked that by moving a pin every morning they kept pretty exact account of time, to show me that he understood me, and that he and his family always observed the Sabbath Day.

In his "Notes to Gist's Journal" William M. Darlington declares that "This no doubt was the first Protestant religious service ever held within the present state of Ohio."

What might have been the result had Gist been able to carry out his suggestion of sending "proper ministers" to his red brethren it is idle to speculate. French activity soon rendered abortive all plans of the Ohio Company, the border warfare followed, and after the peace of 1763 the Ohio country was made part of the province of Quebec. Croghan died at Passayunk, Pa., in 1782, Gist having passed away in the South about twelve years before.

It was the policy of the British Government to discourage settlements in the Indian country as this was called, but that did not prevent the pioneers from coming out on their own account. Croghan conducted a party down the Ohio in 1765 and George Washington one in 1770, but we do not hear of them holding any services, although Washington was in the habit of carrying his Prayer Book with him, and more than once acted as lay-reader, the most noted occasion being that of Braddock's funeral. So like that of Drake's chaplain on the Pacific coast in 1578, Gist's service and instruction on the banks of the Muskingum stand alone for a period of more than forty years.

## CHAPTER II.

### THE DODDRIDGE FAMILY.

Settlement in the Ohio Valley—Birth of Joseph Doddridge—Early Life and Career—Returns to the Church of His Fathers—Missionary Zeal—Parish Founded in Brooke County.

The successful termination of the American Revolution and the adoption of the Ordinance of 1787 gave a marked impetus to emigration to the valley of the Ohio. Kentucky was already fairly populated, and the overflow from Virginia and Western Pennsylvania was seeking homes north and west of the river. But so far as the Church was concerned the immigrants were sheep without a shepherd. If any cry from the Western wilderness reached beyond the Allegheny mountains it was too weak to be heard, or if heard, the American Church was then too busily engaged in perfecting its autonomy, and, indeed, trying to preserve its existence, to heed the appeal. The time was at hand, however, when that appeal was to be answered, at least in a measure. Among the early English emigrants to Maryland was the Doddridge family, members of the Church of England, but identified with the Wesleyan societies which had not then separated from the Church. Of these John Doddridge married Mary, daughter of Richard Wells, also of Maryland, and entered a homestead in the valley of Friend's Cove in Bedford County, Pennsylvania, a few miles south of the town of that name. Here on October 14, 1769, was born Joseph Doddridge, his eldest son. Neglecting to complete his title, the elder Doddridge lost his home, and early in 1773 moved to Washington County, Pa., near

the line of the Virginia Pan Handle, and only a few miles from the Ohio River. The farm was located in Independence Township close by the present village of West Middleton, what was afterwards known as Doddridge's fort, one of the frontier blockhouses, being about three miles from the village. He was the first settler in that township, his original home being what was afterwards known as the Leggett farm on Cross Creek, afterwards removing to the Murdock farm, on which the fort was built. The elder Doddridge erected a small building on his place for school and worship, long known as Doddridge's Chapel, which passed through various hands and was finally taken down. The old graveyard still remains.

Mrs. Doddridge died on November 30, 1777, as the result of a kick from a runaway horse, and soon after Joseph was sent back to Maryland to school. It was a new experience for a boy only eight years of age, and utterly unacquainted with the outside world. He tells us that the first Christian service he ever heard was in the garrison church in Baltimore County, when he was about ten years old. The appearance of the church, the windows of which were Gothic, the white surplice of the minister, and the responses in the service overwhelmed him with surprise. Among his schoolfellows it was a matter of reproach to him that he was not baptized, because as they said, "I had no name."

Young Doddridge remained in Maryland several years, and on his return home he assisted his father on the farm until about eighteen years of age, when he became an itinerant preacher in the Wesleyan Society.

John Wesley died on March 2, 1791, a priest of the Church of England, and it was not until six years after his death, that the Wesleyan societies, contrary to his dying request, formally separated from the Church, and gave their preachers authority to administer the Sacra-

ments, especially the Lord's Supper. Wesley, however, had appointed Thomas Coke and Francis Asbury as superintendents of the American Wesleyans in 1784. Mr. Coke went through a form of ordination at Bristol, England, and the following December he performed the same ceremony for Asbury at Baltimore. Whether Wesley so intended or not, this was in effect a withdrawal from the Church, as the new officers and those ordained by them assumed all the functions of the priesthood so far as they considered the same necessary. Although fragmentary forms of the old ritual were used when desired, yet to all intents and purposes there was now a new religious organization in the field. That Mr. Doddridge was active in pursuit of the duties which he now assumed, and stood well with his associates is evidenced by the few scanty details which have come down to us. Hon. Thomas Scott, of Chillicothe, Ohio, who was a traveling Methodist preacher in the latter part of the eighteenth century, says: "My acquaintance with the Rev. J. Doddridge commenced at the house of Rev. John J. Jacob in Hampshire County, Va., in July, 1788. He was then in company with Rev. Francis Asbury, by whom he was held in high esteem. At a conference held at Uniontown, Pa., a short time previous, he had been received as a traveling preacher in the Wesleyan connection, was then on his way to the Holston circuit, and subsequently labored on the West River and Pittsburgh circuits. About this time at the request of Mr. Asbury he studied German in order that he might labor among the immigrants of that nationality."

Mr. Doddridge continued his duties as traveling preacher until April, 1791, gaining that large experience of western manners and people which was to be useful to him in after years, and some of which he subsequently embodied in his "Notes on the Settlement and Indian

Wars of the Western Parts of Virginia and Pennsylvania, from 1763 to 1783, etc." At the date given above he was called home by the serious illness of his father, who died on April 20, 1791, having appointed Joseph his executor. John Doddridge had married Elizabeth Schrimplin on January 23, 1778, and the second Mrs. Doddridge had survived with a family of five young children. These, with the adjustment of property affairs requiring attention, the itineracy was given up, and, as the result proved, permanently. Having adjusted himself to his new environment, and finding that he had a small property at his disposal, Mr. Doddridge concluded to further perfect his education, and accordingly, together with his brother, Philip, entered Jefferson Academy at Cannonsburg, Pa., the only institution of the kind in that section. Here they remained about a year, and it was a turning point in the lives of both. Philip afterwards became very prominent as a lawyer, and represented the Virginia Pan Handle district in Congress from 1830 to 1832, dying suddenly in Washington while serving on a committee preparing a code of laws for the government of the District of Columbia. A letter by Rev. Robert Patterson, a Presbyterian minister, dated Green Tree, near Pittsburgh, June, 1850, gives a glimpse of how the Doddridges were regarded by their schoolmates:

> From 1791 until 1794 I was a student in Jefferson Academy. During a portion of this time Dr. Doddridge was there. We were roommates, boarding in the family of Rev. Mr. Mercer. David Johnson, the principal, and the students generally, as is usual in literary institutions, soon determined the grade of his intellect, his moral character and his personal worth; and none, during my connection with the Academy, stood higher than he in the estimation of those who knew him. Being his senior in years and science, it was sometimes my privilege to give him explanations and help him through knotty passages in his lessons, in doing which I soon discovered that it was not necessary to tell him the same thing twice, so retentive and comprehensive was his mind. His brother, Philip, was a student with

him at the same time. Both of them were remarkable for original genius, intellectual strength and close investigation of any subject that came before them. These qualities, combined with ingenuous, amiable dispositions and uprightness of deportment, endeared them to all who had the pleasure of knowing them.

Joseph Doddridge remained at Cannonsburg less than a year, but during this period a change occurred which radically altered his whole subsequent career. He does not give us the details of how this change came about, in fact, while he was most observant of all the characteristics of this then western country, and faithfully recorded those observations, he is singularly reticent regarding his own life and work. The change referred to was his determination to withdraw from the Wesleyan Society and prepare himself for orders in the American Church. His daughter, Narcissa Doddridge, to whose memoir we are chiefly indebted for what is known of this part of her father's life, says:

This determination was not, we presume, the result of any diminution of his regard for the society with which he had previously been connected, for through life he manifested a warm attachment to that people, treated their ministers with the greatest courtesy and hospitality, and was ever ready to testify to their zealous and self-denying labors in the cause of their Lord and Master. In the absence of any direct information as to the cause of his withdrawal, we have grounds to conclude that as his mind became more matured, and his reading more extended, his confidence in the episcopacy of that body was lessened. We are, furthermore, well assured that his judgment and preferences were decidedly in favor of a precomposed ritual of public worship.

Some twenty years after a Rev. John Waterman, while conducting a Methodist camp meeting, sent a written invitation for Dr. Doddridge to attend, hinting that if he did not do so it would be inferred that his absence was due to his extreme views on the apostolic succession. To this letter Dr. Doddridge replied:

Dear Brother: Your letter inviting me to attend your camp meeting is before me. I should be pleased to meet with you one day at least. But even this is uncertain. You live by the altar. I do not. I must depend on my medical profession for a support. You are aware that the time of a physician is not at his own disposal. * * * I certainly would not do anything that would bring me into collision with a clerical brother, but not from a feeling of fear. I value consistency of character. * * * The first Christian service I ever heard was that of the Church of England in America. When I was a minister in your society a Prayer Book was put into my hands with an order to use it every Sunday, Wednesday, Friday and Holy-day, also on baptism and sacramental occasions, which I did. So I may say, that in the main the forms of worship I now use have been those of my whole life, and I think I shall end as I began. If you have left the venerable church of your ancestors, and built an episcopacy on the priesthood; if you have laid aside the Prayer Book and become presbyterial in your forms of worship, the faults, if any, are not mine. I am truly sorry that these events have happened. Glad should I be if we were still one people.

As to the apostolic succession of the bishops, to which you refer, it is a subject to which I have not devoted much attention, and probably never shall. The subject, for reasons I have mentioned to you, is not agreeable to me; yet I respect the claim and feel satisfied that my ordination has descended through so valid and respectable a channel. From this claim, however, I will not conclude against the efficacy of the ministry in other hands. It is enough for me to know and feel that other societies are Christian too. Therefore, I will not curse whom God hath not cursed; and I am willing to join in worship with them, so far as I can do so consistent with the duties which I owe to the Church of which I am a member.

Other correspondence both before and after the above letter indicates the stress which Dr. Doddridge laid on the necessity of an apostolic ministry, and there is no doubt that the Prayer Book of which he became possessed indicated the path of duty towards "that system of Christian doctrine, those forms of worship, and that form of ecclesiastical government, which bear the impress of the primitive ages, and which, of course, are best for this world as for the next." [Letter to Bishop White.] It was the same influence which, seventy years earlier, had induced the professors at Yale College to sacrifice their

comfortable positions and future worldly prospects and follow the teaching of the spirit into the Church, and which, a few months later, was to lead another New Englander, the pioneer Bishop of Ohio, along the same path.

If sometimes Dr. Doddridge and other pioneer clergymen in their writings failed to emphasize the divine side of the Church's episcopate, account must be taken of the condition of affairs. From the settlement at Jamestown to the organization of the American Church as an autonomous body there had been a lapse of nearly two centuries. Nominally the parishes in the Colonies were under the jurisdiction of the Bishop of London, but, with the exception of a "Commissary" sent over occasionally to look after affairs, the different congregations were left pretty much to their own devices. No bishop had ever visited the parishes, there were, of course, no confirmations, and not a native American except the insignificant few who visited England had ever seen a bishop. Other religious bodies had their organization, such as it was, complete, and were able to adjust themselves at once to their environment, while the Church must either import its ministry from over seas, or send its candidates for the priesthood on a long, expensive and hazardous journey to England for ordination. This is not the place, even were it possible, to detail the numerous irregularities which crept in and weakened the Church to such an extent as to threaten its very existence on this continent. In fact there were Churchmen, especially in Virginia, who doubted if the fragments remaining after the Revolution could be patched together, others who argued that as they had gotten along for nearly two centuries without a bishop they might try it at least awhile longer. Puritanism did not exist outside the Church alone, it exercised a strong influence inside. Sal-

vation finally came, not from those sections where the Church of England had hitherto been strongest, but from the persecuted Churchmen of New England, who, without waiting for the factions to come to an agreement, cut the knot by electing Samuel Seabury for their Bishop, and sent him to England for consecration. And when coldness and legal obstacles prevailed there he turned to the ancient Church of Scotland, which had also been nearly crushed by persecution, and there secured the succession for the American episcopate. This was in 1784, and it was over two years before any bishops were consecrated in the direct English line, and nearly three years later before the Church in all the American colonies, now states, became one. It is a striking commentary on the spirit of those times that South Carolina refused to become a part of the American Church except on condition that no bishop be sent her, which inversion of the old Ignatian proverb, "No Church without a Bishop," she retained until 1795, and it is said there were no confirmations in that diocese until 1811.

But, whatever may have been the variations of individual opinion, laxity of discipline, or irregularities in minor proceedings, fortunately the Church in her corporate capacity, whether during the troublous times of the English Reformation, the deadness of the Georgian period, or the travail of the American branch during post revolutionary era, has never permitted any compromise on this matter. If we are disposed to criticise our forefathers for some deeds of commission or omission, let us recall the enormous difficulties they had to encounter, the problems they were required to face, and thank God that so much has been preserved to us.

Having completed his course at Cannonsburg, at least as far as he desired, Joseph Doddridge prepared to carry out his desire of taking orders in the Church. For

this purpose he went to Philadelphia, where he was ordained deacon by Bishop White in March, 1792. He immediately returned to the west, and located in Charlestown (now Wellsburg), which had been laid out the previous year. This was merely a center for his work, which he now undertook with vigor on both sides of the river. It was a venture of faith worthy of the seventy whom our Lord sent forth with neither scrip nor purse. There were scattered families of Churchmen all through this region, but they were necessarily few in number, without organization of any sort, to bind them together or to the Church, and, of course, without sacraments, or religious ministrations of any kind save from each other or from the itinerant traveler of some other religious society.

Although technically in the Virginia diocese, yet communication with the eastern part of that state was so difficult and affairs there were in such an unsatisfactory condition that Mr. Doddridge preferred to remain under the ecclesiastical jurisdiction of Bishop White, which arrangement was adhered to until the consecration of Philander Chase as Bishop of Ohio in 1819. Mr. Doddridge's brother, Philip, and two sisters, Ann and Ruth, followed him into the Church.

The new deacon lost no time in entering upon his work, for in addition to services held at his home he at once began missions at different points in the neighborhood. One of the most important, if not the leading one, was at West Liberty on the head waters of Short Creek, about seven miles southeast of Charlestown, which was then the most important town in that section, being the county seat of what is now the entire West Virginia Pan Handle. Services were held in the Court House, the situation being thus described by Hon. Thomas Scott, of Chillicothe, who wrote as follows:

At this early period of the settlement of the country the greater portion of the population of Western Virginia and Pennsylvania consisted of emigrants from Maryland and Virginia, where many of them had been attached to the mother Church; hence the advent of a preacher of their own denomination was hailed by them as an auspicious event, filling their hearts with gladness. He was everywhere greeted with kindness, cheered and encouraged in his labors by the presence of large and attentive congregations; albeit in most places where they assembled for public worship, their only canopy was the umbrageous trees of the unbroken forest, whose solemn silence was, for the time being, rendered vocal by their devotions.

During the year 1793 I occasionally attended the ministrations of this zealous advocate for the cause of Christ at West Liberty, then the seat of justice for Ohio County, Va., and the residence of many respectable and influential families. At this place divine service was held in the Court House. Although still a young man, Dr. Doddridge was an able minister of the New Covenant. When preaching there was nothing either in his language or manner that savored of pedantry or awkwardness, yet he did not possess that easy, graceful action, which is often met with in speakers in every other respect his inferior; but this apparent defect was more than compensated by the arrangement of his subject, the purity of his style, the selection and appropriateness of his figures, and the substance of his discourses. He was always listened to with pleasure and edification, commanding the attention of his hearers not so much by brilliant flights of imagination or rhetorical flourishes, as by the solidity of his arguments and his lucid exhibition of the important truths which he presented for their deliberate consideration.

In person he was tall and well proportioned, walking very erect. He possessed fine colloquial powers, was social, an agreeable companion, and highly esteemed by those who knew him, on account of his plain, unostentatious manners, courteous demeanor and rigid devotion to duty.

In September, 1793, Dr. Doddridge married Jemima Bukey, residing on Short Creek, Va., who proved a most valuable helpmeet to him during his entire career.

Services were maintained at West Liberty for a number of years, but after 1797, when Brooke County was set off from Ohio County, with Charlestown as the seat of justice, and the Ohio County Court moved to Wheeling, the village lost its importance and became a sleepy little hamlet with probably less population by the last census than it had over a hundred years before. No

services have been held there for many years. In 1800 there were thirty-three subscribers paying $98 per year.

Previous to his ordination to the priesthood in 1800 Dr. Doddridge appears to have depended for his livelihood on chance offerings of his flocks, either in money or kind, which, as may be supposed, were generally pretty scanty. His wife gives some testimony on this point by the information that he was generally too poor to purchase a second suit of clothes, and he was not infrequently obliged to remain incognito on Saturday afternoons while she endeavored to make his habiliments presentable for the following Sunday.

St. John's parish, originally three miles east of Steubenville in Brooke County, was possibly Dr. Doddridge's first organization. It was started in 1792, and the next year a log church was built. This was replaced shortly by a frame structure a mile farther east on the north side of the present churchyard. The present brick structure was built in 1849. In 1800 the parish had forty-three subscribers, whose names may be found in Miss Doddridge's memoir. Dr. Doddridge rendered faithful service in this parish for nearly thirty years, and worship has been maintained here with more or less regularity ever since by clergy from Wellsburg and Steubenville.

Another organization was formed about this time under the name of St. Paul's Church. It was also located in Brooke County about five miles east of Charlestown. The church edifice was built of logs, and the "God's Acre" surrounding it was covered by the primeval forest. The congregation was evidently small, there being only seven subscribers in 1800. After being conducted for a number of years as a separate parish, it was finally merged into St. John's.

The first services in Charlestown were doubtless held

in Dr. Doddridge's residence. By 1800 they had been moved to Brooke Academy, and the list of subscribers at that time numbered twenty-seven, among whom were Charles Prather, founder of the town; Hon. Philip Doddridge, Nicholas Murray, Oliver Brown and other leading citizens. Trinity appears to have been the original name of the parish, afterwards changed to Christ Church, and the congregation does not seem to have possessed a permanent place of worship until 1848 when, mainly through the efforts of Danforth Brown, a neat brick structure with a Grecian portico was erected near the site of the present P. W. & K. depot, which was equipped with a small pipe organ. The congregation did not increase, and in a few years services were abandoned, the parish being seemingly dead. About the year 1867, however, Rev. W. E. Webb, who then had charge of St. John's parish, and St. James's in Jefferson County, Ohio, having gathered together the few who had always remained faithful, renovated and reopened the Church and once more the service of the Prayer Book was heard within its walls. He was succeeded by Rev. J. W. Cowpland, who for a series of years did excellent work in these three little parishes. An interesting incident occurred during his rectorship. Bishop Whittle was to make a visitation to Wellsburg (as Charlestown had been renamed in 1816), and the choir and congregation of St. Paul's, Steubenville, were invited to participate in the service. It was on Sunday evening and there being no service at St. Paul's, a local steamer was engaged, and a goodly number went down, which packed the little church to its full capacity. Present day readers may be surprised to learn that Mr. Cowpland took advantage of the occasion to don the surplice, which, if it had ever been used there, was so far back that everybody had forgotten it. About this time the surplice was restored in St.

James's and St. John's Churches, the "advanced" movement not creating any agitation.

The site of the Wellsburg church proved unfortunate, as it was on low ground, which was overflowed in high water, and the flood of 1884 so damaged the church and destroyed the furniture, including the organ, that it was decided to sell the site and seek another locality. A desirable lot was secured on upper Charles street, where a neat frame church and rectory were built, and where services have since been maintained in a dignified and churchly manner.

It would be beyond the scope of our work to detail the services of Dr. Doddridge at Wheeling, Grave Creek (now Moundsville), and other points east of the Ohio River, the above having been related as preliminary to the better understanding of his more extensive and important work north and west of the Ohio.

## CHAPTER III.

### THE CHURCH COMES TO OHIO.

First Services in Steubenville—Home of Mary McGuire—Agreement with Dr. Doddridge—Beginning of St. James's, Cross Creek—A Western Diocese Proposed in 1810—Meetings in 1816—Diocese of Ohio Created.

That the first settlers of Eastern Ohio should be largely of the same type which had occupied Western Pennsylvania and the Virginia Pan Handle was natural. In fact, the territory just east of the Ohio River was frequently used merely as a temporary halting place in their westward movement until it should be safe for the settlers to move on to their permanent home. Among these people were many solid citizens of Maryland and Virginia, who brought with them their Bibles and Prayer Books, and love for the Church of their fathers. But there was no church for them in the wilderness, and even had clergymen been obtainable, as they were not, the scarcity of money and the scattered condition of the pioneers was not equal to their maintenance. Jefferson County had been permanently settled as early as 1785, and when the erection of Fort Steuben was begun in the fall of 1786, there was both here and on Mingo Bottom, three miles below, a busy little community, the germ of the great state of Ohio. With the western advance of the frontier the troops were moved from Fort Steuben in 1787, but the setlers remained, using the structure as a place of refuge whenever there were Indian alarms. The destruction of the fort by fire in 1790 made no material change, as the Indian peril was no longer imminent, besides there was probably enough of the material of the

fort left to be useful in an emergency. Hence it was natural that when Young Deacon Doddridge came west after his ordination in 1792 his eyes should soon turn towards the flock without a shepherd on this side of the river. The exact date at which he held the first service here is uncertain, but it must have been very soon after his settlement at Charlestown. Judge Scott, whom we have already quoted as attending Mr. Doddridge's services at West Liberty in 1793, says: "We have been credibly informed that Dr. Doddridge was the first Christian minister who proclaimed the gospel of salvation in the now flourishing town of Steubenville in this state, and that some years previous to the close of the last century (eighteenth) he officiated there monthly, the place at that time containing but a few log cabins and a portion of Fort Steuben."

When Miss Doddridge was preparing the memoir of her father, David Moody, one of the early settlers of Steubenville, furnished her with the following statement: "The Rev. Dr. Doddridge was the first Christian minister who preached in our little village. As early as 1796 he held monthly services in it, his congregation meeting in a frame building which stood on the south side of Market and Water streets. In 1798 the first Court House for the county was built, in which an upper room was reserved for religious purposes, free to all denominations. In this room the Episcopalians met for worship. With some intervals this early missionary of the Church continued to officiate in Steubenville until Dr. Morse took charge of the parish in 1819."

It will be observed that 1796 is not given as the date of the first services, which, as we have stated, were no doubt very soon after Dr. Doddridge returned from Philadelphia in 1792, and the encouragement seems to have

been such that at least by 1796 they were held regularly at stated intervals.

The assertion that Dr. Doddridge was the first Christian minister to hold religious services at what is now the city of Steubenville, has been questioned by the claim that there was some Methodist preaching here in 1794-5. But, as we have said, it is altogether probable that Dr. Doddridge began his work here as early as 1792-3, and by 1796 at least it was carried on regularly, by him alone, so that the statement has by no means been disproved.

Details are lacking as to the progress made by this little germ of the Church in Eastern Ohio, but now and then we get a glimpse of it from some passing traveler. Fortesque Cumming, an English traveler who journeyed down the Ohio River in July, 1808, notes of Steubenville that "it contained four or five different sects of Christians, but no established ministers, except a Mr. Snodgrass to the Presbyterians, and a Mr. Doddridge, who comes up from Charlestown in Virginia every other Sunday to officiate to the Episcopalians in the Court House."

The old log Court House which had stood since 1798 was torn down in 1809, and what was then considered quite an imposing brick structure erected in its place. Here services continued to be maintained until the erection of the city market house with a room above for Council Chamber and other purposes in 1816. For some reason the place of holding services was changed to this apartment, where we will leave them for the present.

In the meantime the town, which had been platted by Bezaleel Wells and James Ross, was not only growing into quite a community, but the back country was being settled, and this resulted in a strictly rural organization, which in numbers and activity for awhile seemed to over-

shadow the village congregation, to the understanding of which we must go back a few years. In 1798 two families, or more strictly speaking, two branches of the same family, originally from Virginia and Maryland, which had lived a few years at West Middletown, Pa., came to Ohio, crossing the river at Steubenville. They were composed of Mrs. Mary McGuire and her son, John, whose husband and father had been a member of the George Rogers Clark expedition, and later died in Kentucky, together with Benjamin Doyle, who had married Patience, Mrs. McGuire's daughter, and had a family of several children. Mrs. McGuire purchased a tract and built a residence in Cross Creek township, which years after became the home of the celebrated orator, William H. Gibson, and finally a part of the present county infirmary farm. Benjamin Doyle located a short distance west of the present Union Cemetery, and built a tannery in Steubenville, finally removing into the town, where he died in 1828, leaving numerous descendants. All were earnest Church people, and that they at first attended the services of Dr. Doddridge at the Court House is more than probable. But others coming into the neighborhood, and the settlements extending westward, there was a desire to have the privileges of the gospel nearer home. Late in 1799, or early in 1800, Dr. Doddridge returned to Philadelphia for the purpose of obtaining priest's orders, and in March, 1800, he was admitted to the priesthood by Bishop White. At the same time he took a course in medicine for the double purpose of increasing his usefulness in his field of labor and adding to his meagre and uncertain income, which was a necessity if he was to continue his work. He remained in Philadelphia most of that year pursuing his studies, and we can be sure that he was not slow to urge the needs of his western field. It may be added here that his efficiency

JEFFERSON COUNTY INFIRMARY, SITE OF MARY McGUIRE HOME.

STEUBENVILLE COURT HOUSE. SERVICES 1809-1816.

OLD COUNCIL CHAMBER. SERVICES 1816-1822.

in medical and scientific pursuits was fully recognized by his election as honorary member of the Medico-Surgical Society of East Ohio upon its organization in 1821, and he was in 1812 elected an honorary member of the Philadelphia Academy of Natural Sciences.

As has been previously intimated, after his accession to the priesthood in 1800, Dr. Doddridge adopted the subscription plan for support at his different charges, and Mrs. McGuire and her neighbors, desiring regular and permanent services, on December 1, 1800, an agreement was entered into with Dr. Doddridge by which he was to visit her place every third Sunday in the month, hold service according to the Prayer Book, and perform such other duties as were incident to his office. The subscribers to this agreement were George Mahan, Benjamin Doyle, William McConnell, William Whitcraft, Joseph Williams, John Scott, Eli Kelly, John Long, George Ritchey, George Halliwell, Mary McGuire, Moses Hanlon, William McConnell, John McKnight, John McConnell, Frederick Allbright. This was practically the first organized parish of the American Church in Ohio, and antedates a similar organization at Boardman by about nine years.

One would think that by this time Dr. Doddridge had enough on his hands without taking the burden of additional duties. But no undertaking seemed too great for him where the Church was involved. He organized parishes in St. Clairsville, Morristown and Zanesville, and preached at other points. Of the ten parishes represented in the first annual convention of the Ohio diocese four were organized by Dr. Doddridge, while he practiced medicine and looked after his Virginia cures.

The field was indeed ripe unto the harvest, but it was soon evident to Dr. Doddridge that if the Church was to hold its own in this section it must complete its organiza-

tion according to its own standards. The different congregations were almost in the same situation as were the Colonial Churches before and during the Revolution. In theory they were Episcopal, but in practice they were Presbyterian or Congregational so far as government was concerned, each community being a law unto itself. Whether episcopacy be regarded as a divine precept or a practical form of Church government, it was apparent to Dr. Doddridge that they must have a bishop or there would soon be no Church in a literal sense. To obtain this he bent every energy. The first idea seems to have been the proposed formation of a diocese composed of Eastern Ohio, Western Virginia and Western Pennsylvania. But this did not find favor. The general Church, aside from any question of resources, was as firmly wedded to the state idea as was the Nation. In other words when there were sufficient Churchmen in any state to support a bishop they could elect their man, and after approval he would be consecrated, and the state for all ecclesiastical purposes become an independent diocese. It was not until the appointment of Kemper in 1835 that the General Convention rose to the comprehension of the Church's duty to SEND bishops to the missionary field. Dr. Doddridge's first memorial on this subject was sent in 1810 to Bishop White to be presented to the General Convention, asking for a bishop, but he received no reply for about eighteen months, when he learned that the petition had been ignored. Perhaps this is the less surprising when we consider that when it was desired to consecrate Dr. Hobart as Bishop of New York in the spring of 1811, the difficulty of getting three bishops together to perform that office was so great that it was feared another application to England would be necessary in order to preserve the succession. If such was the situation in one of the leading dioceses in the country it could

hardly be expected that the far-off cry of a handful of pioneers in Ohio would be effective. In a letter to Bishop White announcing the arrival of the newly elected Bishop Chase, dated December 4, 1818, he reviews the religious situation of the western country and the great loss sustained by not acceding to the memorial sent eight years before. Among other things he says:

As a patriot, as well as an Episcopalian, I wished for that system of Christian doctrine, those forms of worship, and that form of ecclesiastical government, which bear the impress of the primitive ages, and which, of course, are best for this world as well as for the next. For the spiritual benefit of the many thousands of our Israel here, I was most anxious for the organization of the Episcopal Church in this Country at an early period of its settlement. All my endeavors to obtain these objects were unsuccessful. From year to year I have witnessed the plunder of our people to increase the number and build the churches of societies, in my view, less valuable than their own. How often have these people said to me in the bitterness of their hearts: "Must we live and die without baptism for our children, and without the sacrament for ourselves?" * * *

When, in 1810, the few Episcopal clergymen in this country made application through you to the General Convention to be associated together as a separate diocese, we confidently exment, it would be made. We never received the slightest information respecting the fate of our petition until the arrival of a clergyman at my house from Philadelphia, whose name I do not now recollect,—in 1812, about eighteen months after the session of the General Convention, in which the subject had been agitated. The issue of the business blasted our hopes. From that time our intercourse with each other became less frequent than it had ever been before; our ecclesiastical affairs fell into a state of languor, and one of our clergymen, wearied with disappointment, and seeing no prospect of any event favorable to the prosperity of the church, relinquished the ministry. I kept my station, cheerless as it was, without hope of doing anything beyond keeping together a few of my parishioners during my own lifetime, after which, as I supposed, they and their descendants must attach themselves to such societies as they might think best. Such was the gloomy and unpleasant prospect before me. How often, during these years of hopeless despondency and discouragement, have I said to myself: "Is there not a single clergyman of my profession, of a zealous and faithful spirit, who would accept the holy and honorable office of a chorea episcopus for my country, and find his reward in the exalted pleasures of an approving conscience in gathering in the lost sheep of our Israel and planting churches in this new

world? Is there not one of our bishops possessed of zeal and hardihood enough to induce him to cross the Allegheny mountains, and engage in this laudable work?" Year after year you answered these questions in the negative. * * *

When, about three years ago, I heard through indirect channels, some favorable reports concerning the prospects and the extension of the Episcopal Church in the Eastern States, I determined to make one more effort, for the purpose of ascertaining the practicability of planting churches to the westward. Accordingly, in the autumn of 1815 I made a missionary tour in the interior of the state of Ohio, going as far as Chillicothe, where I held divine service twice. I also officiated both going and returning in nearly all the intermediate towns between that place and my place of residence. The prospect which this presented was not discouraging. In almost every place I found skeletons of Episcopal congregations.

The year following, in October, 1816, according to agreement made with the Rev. James Killbourn, at my house a few weeks previous, I went to Worthington, Ohio (about nine miles north of Columbus). During the tour I officiated eighteen times. The proceedings of that meeting are known to you. The communications which I made to you and Bishop Hobart at that time concerning them were never answered.

Last week I made a tour of six days in the southern parts of Belmont and Monroe counties, Ohio, during which I officiated seven times and found one congregation in the latter county in which I baptized thirty children, and had it not been that a mistake of one day occurred in the appointment, I was informed that the baptisms would have exceeded one hundred. Many of these people had been my parishioners previous to removing to their present localities, and, together with their neighbors, had delayed the baptism of their children in the hope of receiving that rite from a clergyman of their own church. This occurrence affected me deeply.

It will be seen that although cast down by the failure of his efforts to secure additional helpers and episcopal supervision, Dr. Doddridge was not discouraged, but spurred himself to renewed energy, and in the eight years from 1810 to 1818 in his "journeyings often" practically took in all of Southeastern Ohio, northward as far as Steubenville and westward as far as Worthington, nearly one-fourth of the entire state, at a time when even the best wagon roads were only mud trails, and the saddle horse his principal if not his only conveyance. We have heard much lately, and deservedly so, of heroes of

the mission field, but certainly none is better deserving of recognition than this pioneer priest, who, single handed during these weary years maintained the banner of the Church northwest of the Ohio, and ministered to the body diseased as well as the spiritual needs of the scattered faithful.

Bishop Meade in his "Old Churches, Ministers and Families of Virginia," while giving credit to Dr. Doddridge for his zeal and self-denying labors, intimates that he exaggerated the needs of the Church people of the western country and underrated the hostility which existed among a large portion of the population. Prejudice and hostility no doubt existed, but Dr. Doddridge, who was on the ground, was certainly better able to ascertain the true condition of affairs than Bishop Meade on the other side of the mountains. Besides the figures and the work speak for themselves.

It may be well to mention here that Worthington, in Franklin County, was settled in 1803 by a band of Connecticut Churchmen, who organized what was known as the Scioto Company, and emigrated here from the neighborhood of New Britain, Conn., as soon as they ascertained that Ohio had been admitted as a free state. Their leader was James Kilbourn, who had taken deacon's orders in Connecticut, but followed the business of surveying. When the town was laid out a lot was reserved for the Church, and another for an academy. While Mr. Kilbourn maintained services at Worthington, and afterwards sat in the diocesan convention as a clergyman, his employment was in the main secular, although his interest in Church extension was always active.

Having become satisfied that the time had now come for a more decided move towards securing a bishop for this section, Dr. Doddridge and Mr. Kilbourn held a con-

ference at the former's residence in Wellsburg early in September of 1816, at which it was determined to call a meeting of the churches of this section, including Western Pennsylvania, to make application to the General Convention of 1817 for the appointment of a bishop. Mr. Kilbourn desired the meeting to be held at Worthington, to which Dr. Doddridge finally agreed, although he feared the long and difficult journey would prevent the Pennsylvania clergy from attending, which turned out to be the case, although they sent a letter acquiescing in any step the meeting might take towards securing the object sought.

October 21 was appointed for the meeting at Worthington, and on his way out Dr. Doddridge stopped over at Zanesville where, for two evenings in succession, he preached to congregations which taxed the Court House to its full capacity. A parish organization was formed and wardens and vestrymen elected, who at once chose Dr. Doddridge as their rector.

We have very little detail of the meeting at Worthington, which lasted two days. Gen. G. H. Griswold, of that place, writing to Miss Doddridge in 1861, says:

> Such a meeting was held at this place on the 21st and 22d of October of that year (1816), which was attended by the Rev. Dr. Joseph Doddridge of Virginia and the Rev. James Kilbourn, at that time, I believe, the only Episcopal clergymen in the West; also by a number of lay delegates, of whom I can name the following: Ezra Griswold and David Prince, who represented the parish at this place, and Mr. Cunningham from near Steubenville, and a Mr. Palmer. The two latter made their quarters at our house.
>
> This convention, originating with the clergymen before named, was, as I understand, the first ever held in Ohio, and from which has arisen whatever success and importance our Church has attained. As I have no copy of the proceedings of that convention, I cannot inform you what was therein done beyond the adoption of a circular, an appeal to the Church east for help, and some order for further action, or subsequent conventions. Dr. Doddridge held service and preached three times

at this place, forenoon, afternoon and evening, on Sunday, 20th October, and went to Columbus and preached in the evening of Tuesday, 22d, and myself and Mr. Goodrich were in attendance at Columbus from this place. Dr. Doddridge was, as I well recollect, very popular with the people, and very generally mentioned as probably the future bishop.

Among the items of expense in the day book of E. H. Griswold (father of the above writer), is one charged to St. John's Church for $3.00 cash handed Col. Kilbourn for Rev. Joseph Doddridge, and $2.00 for keeping Mr. Cunningham, "who was a delegate from Steubenville," two days and nights, self and horse. A favorite amusement in that locality at this time appears to have been bear hunting.

As a result of this meeting a circular was prepared addressed to the bishops and clergy east of the Alleghenies setting forth in strong terms the destitution of the Church in the west, with a final appeal, "Come over into Macedonia and help us." This was followed by numerous signed petitions from both Ohio and Virginia, asking leave to form a diocese in the western country, which were sent to Bishops White and Hobart, to be presented to the General Convention at its forthcoming session in New York on May 20, 1817. The petition from St. James's, Cross Creek, was signed by William McConnell, Robert Maxwell, John Cunningham, Samuel Tipton, Alexander Cunningham, James Cunningham, George Mahan, Widow Mahan, Andrew Elliott, John McCullough, Gabriel Armstrong, Benjamin Doyle, William and Thomas White, John McConnell, James Strong, Hugh Taggart, Richard White, James and John Foster, James Dugan, William Graham, Daniel Dunlevy.

If Seabury may be considered as the George Washington of the American Church, Hobart may be regarded as the John Marshall. While the former by his movements at the right time carried the movement for auton-

omy to successful completion, the latter by his firm stand for the Catholic faith and Apostolic Order, joined to his great ability and energy of character, was elevating the Church out of its jellyfish condition, towards its proper position. Hence there was a prospect that the important paper would at least have a hearing. To enforce this appeal Dr. Doddridge addressed a six-page letter to Bishop Hobart in December, 1816, reviewing the condition of affairs in the west, the openings presented for missionary work, and the desire of the people for the Church's ministry. He recalls the meeting at Worthington, giving the proceedings in detail, and finally "begs his Rt. Rev. Brother speedily and freely to communicate to him his remarks on the course they had taken," and, "If in anything we have done amiss, or omitted to do anything we ought to have done, pray let us know it."

To these memorials no direct reply was received, and the first information received by Dr. Doddridge as to any action by the General Convention was a letter from Rev. Roger Searle dated Plymouth, Conn., August 4, 1817. Mr. Searle had come out to Ohio in February of 1817 and remained in the northeastern part of the state through March and April, when he returned to the east. During his sojourn he organized St. Peter's parish, Ashtabula; Trinity, Cleveland; St. Luke's, Ravenna; St. James's, Boardman, and several others. During this period he baptized 284 persons, and admitted 83 to Holy Communion, of course without or rather in advance of their confirmation. He has been referred to as the pioneer clergyman of Ohio, but it is evident that pioneer work had been going on a quarter of century before he came to this section. The letter to Dr. Doddridge above referred to was as follows:

Rev. and Dear Brother: I wrote you both from Pittsburgh and New York. Your long silence leads me to the conclusion

that my letters have not reached you. It was a matter of extreme regret to me that I could not see you on my way from the interior of Ohio. At Zanesville I learned that you were to officiate there the next Sunday, but my time was limited to be in New York at the session of the General Convention as a delegate from this state (Connecticut). At Zanesville, Cambridge, Morristown and St. Clairsville, I heard of your pious and zealous exertions in behalf of our beloved Zion, and I trust that the time is not far distant when I shall be permitted to unite with you in labors for this glorious cause in Ohio.

With a view to the organization of the Church in the state of Ohio, a convention is duly appointed to convene at Columbus, 5th of January next, and you will have perceived from the journal of its proceedings, that the provisions of the late General Convention are such as to have met your wishes as made known by you to the house of bishops, and to the bishops and others separately.

You will also learn from the journal that our worthy friend from Zanesville, Dr. Reed, was not allowed a seat in the convention. Feeling as I did, a common interest in the welfare of the Church in the West, it was then, and still is, my opinion, that that body ought to have dispensed with its general rules in reference to that individual. His deportment on the occasion was that of a Christian and a gentleman, and I sincerely hope he will feel satisfied that the convention had no reference to himself, personally, but to the general rules of the Church in its conventional capacity.

Mr. Searle returned to Ohio in November, and having learned from Dr. Doddridge that he had never received a copy of the Convention Journal, writes from Zanesville under date of December 1, apologizing on behalf of all concerned for the inadvertence, and repairing the fault by sending him a copy. He calls attention to the fact that the doctor's "communications to the convention were duly recognized and the measures you urged were adopted with such modifications as were deemed essential by that body."

Thus was Dr. Doddridge at last notified in this unofficial and roundabout manner of the final outcome of his efforts, while he was yet uncertain of his future status.

The petition which was taken east by Mr. Searle, and presented to the House of Deputies on May 23,

1817, mentions nineteen parishes, including those at Steubenville, St. Clairsville, Morristown and Cambridge, but Cross Creek is omitted. In addition to the creation of the diocese of Ohio, a canon was passed authorizing Western Pennsylvania and Western Virginia to place themselves under care of the Bishop of Ohio.

## CHAPTER IV.

### A NEW ERA.

The Chase Family—First Bishop of Ohio—Organization of St. Paul's—Request of St. James's People for a Bishop—First Episcopal Visitations—Large Confirmation Classes—Interest of the People.

For a better understanding of the proceedings which led to the formation of the diocese of Ohio and the election of its first bishop, it is necessary to retrace our steps considerably, both as to time and place. In Buckinghamshire, England, twenty-six miles northwest of London, lies the little town of Chesham with its venerable St. Mary's Church, dating back to the year 1100. Here lived a family of the name of Chase, members of the Church of England, some of whom at least seem to have been in sympathy with the Puritans of the seventeenth century. One of them, named Aquila, came to New England in 1640. It was a saying among some of the New England immigrants that they had fled from the "Lords Bishops" only to fall into the worse hands of the "Lords Brethren," and possibly Aquilla and his wife thought so when they were arrested one day for "gathering peas on the Sabbath Day." Fortunately they escaped with an admonishment not to be caught again in such a proceeding. Without following in detail the movements of the Chase family, it is sufficient to say that in the latter part of the eighteenth century we find one of Aquila's descendants, Dudley Chase, with Allace Corbett Chase, his wife, located with a growing family at Cornish, New Hampshire, a pioneer town, in the upper Connecticut River valley, since a favorite summer home for litera-

teurs and statesmen. Here they tilled their land, and helped to make the wilderness blossom, while they were rearing their children in a manner that qualified them for the high places they and their descendants should afterwards occupy in Church and State. Without going into family details, it is sufficient to say that Abigail, the third daughter, who was born on November 9, 1759, married John Morse, a relative of the famous telegraph inventor. To this union was born on March 21, 1791, a boy named Intrepid, of whom we shall have much to say hereafter. Ithamas, Dudley's fourth son, was born September 27, 1762, and became the father of Salmon P. Chase, U. S. Senator, Governor of Ohio, and Chief Justice of the United States. The fifteenth and youngest child, Philander, was born December 14, 1775, and in 1796 was married to Miss Mary Fay, of Hardwick, Mass.

Young Chase seems to have been destined by his parents for the Congregational ministry, and the only marked event recorded of his early life was an accident which crippled him for several months, followed by a broken leg. Tutored by his brothers, he entered Dartmouth College in the fall of 1791, from which he graduated in 1795. A change had taken place during this period. About the latter part of 1793 he happened across a copy of the Book of Common Prayer, which in those days, especially in that section, was a very scarce article. Like the professors at Yale, and Doddridge at Cannonsburg, the beauty of its composition and the dignified order of worship first attracted his attention, but his scholarly instincts soon led him below these surface indications. The claims of apostolic ministry, valid administration of sacraments, dignity and stability of public worship, powerfully affected not only the young man himself, but the whole family connection, and the entire

community. The old meeting house at Cornish, where the Chases had worshipped, had fallen into decay, so it was torn down and in its place was erected, with not a dissenting voice, a plain but neat structure, still standing, where the worship of the Church according to the Prayer Book, has been carried on from that day to this.

Now as anxious to enter the ministry as he had before been lukewarm, Mr. Chase began his work by acting as lay reader at Cornish, N. H., and Bethel, Vt.; also teaching school at the latter place to help support himself while finishing his education. Clergymen were almost as scarce in that region as in Ohio, where Dr. Doddridge was holding up the banner of the Church, but Rev. Bethuel Chittenden, brother of the Governor of Vermont, hearing of the two little flocks up in the wilderness, came over to meet them. He was received as "a well ordained minister of Christ." Bishop Chase long afterwards described him as "almost like St. John in the Wilderness, clothed in sheepskin 'smalls,' glazed by hard and frequent use, and a threadbare blue coat, yet his person was clean and his manners gentle, savoring of true piety mingled with good sense and enlivening remarks. It was from this man (ordained by Bishop Seabury), that I received my first Communion, and well do I remember with what solemnity he consecrated the elements of bread and wine, to represent the 'Body broken and the Blood poured out,' once for all, on the Cross for the sins of the world. These I received from the hands of one commissioned of the Lord to give them to me."

There being at that time no theological seminary in America, as soon as possible after his graduation from Dartmouth, Mr. Chase went to Albany, N. Y., the nearest point where there was an English clergyman who could help him forward in his studies. Without an introduction or funds he succeeded in finding Rev. Thomas

Ellison, of St. Peter's parish, who gave him every encouragement, secured for him an appointment as a city school teacher, and also gave him occupation as lay reader in the neighborhood. While here he was married, before his ordination to the diaconate, which took place on May 10, 1798, in St. George's chapel, Trinity parish, New York. He was now appointed itinerant missionary in northern and western New York, where in a little over a year he traveled more than 4,000 miles, baptized 14 adults and 319 infants, held divine service and preached 213 times, and distributed Prayer Books, Catechisms, etc., founding what proved afterwards some of the strongest parishes in the state.

On November 10, 1799, he was ordained priest in St. Paul's Chapel, New York, and took charge of the parishes at Poughkeepsie and Fishkill. To help support his family he conducted a seminary at the former place.

When New Orelans became an American city in 1803, it had a population of about 10,000, mostly French creoles and their slaves, the Roman Catholic being the only religion that was tolerated. During the next two years there was a considerable influx of Americans, and in 1805 they sent a request to Bishop Provoost, of New York, to send them a minister, and he called on Mr. Chase to undertake the work. Leaving his family behind, he sailed from New York in October, and after a stormy voyage, arrived at New Orleans in time to hold his first service on November 17. The situation was somewhat peculiar, the actual number of Churchmen in the city was doubtless very small, and the non-Roman community was made up of persons of various denominations, who, however, claimed the common name "Protestant." They seemed to have the idea of a sort of union conventicle, but Mr. Chase was firm on this point. He had come to organize a parish in communion with the

Church, subject to the direction of the Bishop and Convention of the Diocese of New York, and would remain under no other conditions. Fortunately the word "Protestant" on the title page of the Prayer Book for once served a method of temporary compromise. The original charter granted by the legislature was to the "Protestants" of the city, but in the winter of 1806-7 the charter was amended, and the parish of Christ Church, now the cathedral, duly and legally organized. Mr. Chase returned to Poughkeepsie in the summer of 1806 for his family. Leaving their two children with their Uncle Dudley in Vermont, they reached New Orleans in safety, but a subsequent vessel with all their belongings was lost. Once more Mr. Chase was obliged to turn to teaching to get himself straightened out financially, and the work he did here had a very important influence on educational progress in Louisiana. In fact, his entire work in New Orleans was of magnitude, both for the community and the Church. He was now receiving an annual salary of $2,000, quite a large one for those days, but the desire to be again with their children in the North induced Mr. and Mrs. Chase to leave New Orleans after staying there about six years. Not long after their return Mr. Chase was called to the rectorship of Christ Church, Hartford, Conn., where he resided until leaving for Ohio in the spring of 1817. This was doubtless the most pleasant period of his life. With good society, a faithful congregation and comfortable home, it would seem natural that, with his serious troubles over, he could pursue calmly the duties of a loved and respected parish priest until the time came when he could sing his Nunc Dimittis, and be gathered to his fathers. But this, instead of looking towards the end, was really only the beginning. An event was impending which was destined to radically change the lives of himself and entire family. Providence had

other ends in view than that Philander Chase should end his days in a quiet New England city. The memorials from St. James's Church and appeals from elsewhere had been heard on high at least, and were soon to bear their legitimate fruits.

Details are lacking as to the immediate influences which induced the pleasantly situated priest in Hartford to first turn his thoughts towards locating in Ohio. Possibly he may have heard of Dr. Doddridge's appeals, although there is no evidence that such was the case. One statement is to the effect that he came by arrangement with Mr. Kilbourn, and circumstances are all but conclusive that it was in response to a call from the little band at Worthington that Mr. Chase finally concluded to come west. A bishop had been talked of, but no action had yet been taken, and we have no intimation that any inducement was held out that he might be selected for that office. What we do know is that early in 1817 Mr. Chase announced to his flock that he must leave them, and, on the second day of March, administered to them the Holy Communion for the last time. Early next morning he bade his family farewell, and left by stage for Buffalo, four hundred miles distant. The hardships and perils of this journey, by almost impassable roads and over the frozen water off the shores of Lake Erie would have discouraged any ordinary man, but at length Conneaut Creek was reached, where the future bishop held his first service in Ohio. Mr. Chase was now in his forty-second year, in the prime of life, and with a vigorous constitution. There was not a Churchman in the little hamlet, but that did not prevent a service from the Prayer Book with a sermon. The next day, Monday, the 17th, a conveyance carried him to Ashtabula, where Mr. Searle had formed St. Peter's parish the previous month. Here he remained a week, and then

passing through the little town of Rome, reached Windsor, Ashtabula County, where he stayed several weeks. While here he and Mr. Searle had a conference with some laymen, and a memorial was prepared for presentation to the General Convention, similar to the one adopted by Dr. Doddridge and others at the Worthington conference the previous October. Bishop Perry, in his history, erroneously characterizes the Windsor document as "the first attempt at organization of the Church in the West." From Windsor Mr. Chase proceeded to Ravenna, Middleburg and Zanesville (where he found "a very respectable congregation organized under the pious and praiseworthy exertions of Rev. Mr. Doddridge"), thence to Columbus, Springfield, Dayton and Cincinnati, holding services at all these points. He held service at Worthington, the first Sunday in June, and during the following week became rector of St. John's Church there, Trinity, Columbus, and St. Peter's Delaware; he bought five lots in Worthington, and a farm of 150 acres. Mr. Chase was also appointed principal of Worthington Academy, so with other missionary work his time was evidently occupied. His wife joined him in June, and he now considered himself permanently located in his new home. In a letter Mrs. Chase says, "May God avert the necessity of another removal." This seems prophetic, for in a few months Mrs. Chase's health began to fail and on May 5, 1818, she passed into Paradise.

According to the directions of the General Convention the Preliminary Convention to organize the diocese of Ohio, assembled at Worthington on January 5, 1818. Dr. Doddridge was not present, and, as Miss Doddridge says, "Owing to the want of timely notice but one of the four parishes organized by Dr. Doddridge in Ohio was represented in that body." In fact, the only clergymen present were Messrs. Chase, Kilbourn and Searle, and

there were ten lay delegates. Mr. Chase presided and a constitution was adopted, by which the first annual convention assembled in the same town on June 3 following. Two additional clergymen were present, Mr. Johnston, of Cincinnati, and Dr. Doddridge. There were eleven lay delegates, including Charles Hammond, of St. James's Church, Jefferson County, later the well-known jurist and editor of the Cincinnati Gazette, who was elected Secretary.

One of the first questions which arose was on the seating of Dr. Doddridge, who, although residing across the river in Virginia, yet had charge of several Ohio parishes, and had done more work in this state than all the rest of the clergy present combined. The matter was referred to a committee of which Mr. Hammond was a member. This committee reported its opinion that according to the existing canons and the resolutions of the preceding General Convention, Dr. Doddridge was not entitled to a seat in the present convention, but expressing the highest appreciation of his labors and the hope that he would lose no time in taking such measures as were essential to constitute him a member. The report was agreed to and a resolution adopted requesting Dr. Doddridge to sit in the convention as an honorary member.

While Dr. Doddridge felt hurt at being excluded on exceedingly technical grounds from membership in the body whose very existence had been principally due to his efforts, yet he cheerfully accepted the situation and sat with that body during the remainder of the session.

The important business before the convention was the election of a bishop. Of the four clerical votes in the convention three were cast for Mr. Chase, and one, probably Mr. Chase's, given for Dr. Doddridge. This action was unanimously confirmed by the lay vote, and

Mr. Chase declared elected. Dr. Doddridge expressed his concurrence and satisfaction at the result, which, at his request, was entered on the minutes of the convention.

In the fall of 1818 Mr. Chase left for the East to obtain his consecration to the episcopate, but owing to unexpected obstacles the ceremony was delayed nearly four months. On February 11 following, in St. James's Church, Philadelphia, he received the laying on of hands from Bishop White, of Pennsylvania; Hobart, of New York; Kemp, of Maryland, and Croes, of New Jersey. He started west the next day, officiating at Pittsburgh on February 21, and reaching home on March 3, 1819.

As may be supposed, Bishop Chase did not allow time to hang on his hands, but after getting settled and looking after the affairs of his own particular parishes, for it must be remembered he depended on them principally for his income, there being no provision for the support of the episcopate, he entered upon his round of visitations. During this year he married Miss Sophia May Ingraham, of Philadelphia, aunt of Rt. Rev. William Ingraham Kip, first Bishop of California, who proved a most helpful companion to him. A summary of his first circuit of the diocese is given in his address to the convention of 1819, and a condensed report of his visitations in Southeastern Ohio will give a very good idea of the condition of the Church in this section:

May 1, 1819, I arrived at Zanesville; the next day being Sunday, I preached and performed divine service. The congregation, particularly in the afternoon, was numerous and attentive.

On Tuesday following (May 4) I met, according to previous arrangement, the Rev. Dr. Doddridge, at Cambridge, 25 miles east of Zanesville. After performing the service together in the Court House (congregation small) we proceeded up Wills Creek to Seneca village, about twenty miles. At the desire of

the family. I read prayers at the bedside of a sick woman, and gave her the blessing.

May 5 we proceeded on our journey to fulfill an appointment made for me by Dr. Doddridge, to hold service at Mr. Dement's, about ten or eleven miles from the village. * * * At the sight of us they were greatly rejoiced, and being too numerous to be all accommodated with seats in the log cabin, they removed to a convenient place in the adjoining wood. Here, with a small table taken from the cabin and covered with a coarse white cloth, on which to lay the holy books, the trees and the sky for our canopy, and an assembly of people from the neighboring woods for our audience, the Doctor and myself performed the solemn services of the Church, and baptized a number of children. As soon as the services were over the congregation crowded to the cabin whither we had repaired. Here a most interesting scene took place. A number of young men and women being deeply affected at beholding the services, particularly that of the Holy Sacrament of Baptism, applied for spiritual instruction. It was given them, and several were baptized. At evening the house was again crowded, and a number of adults and infants were baptized. Dr. D. delivered a sermon in a very impressive manner on the subject of the Christian Church and ordinances. Learning that a number of families on Little Beaver Creek belonging to this organized parish were desirous of public ministrations, the next day we went thither. The congregation was assembled. Dr. D. read prayers, and the sermon was preached by myself. One adult and several children were baptized; the whole number baptized in this parish of Seneca was 24. Most of the heads of the parish being present at Mr. Wendell's on Little Beaver, they proceeded to elect a delegate to the Convention and to take measures for the building of a new church. Dr. D. preached an appropriate sermon. Service had been appointed at Barnesville, 10 or 12 miles further on, but being delayed by rain, we did not arrive until the congregation had dispersed. At evening, however, the people assembled, the service of our Church was performed, and a sermon preached in the Methodist meeting house.

The next day (May 7), at Morristown, the people had assembled in great numbers in a convenient schoolhouse. Here divine service was performed, and a sermon preached; three persons desiring the rite of Confirmation and the Sacrament of the Lord's Supper, both these ordinances were administered to them. The audience never having witnessed the like before, seemed deeply affected. On our way to St. Clairsville, the same day, the Sacrament of Baptism was administered to five or six children.

May 8, Saturday, at 11 o'clock, divine service was celebrated at the Court House, St. Clairsville, and an impressive discourse was delivered by Dr. Doddridge. In the evening the sermon was preached by myself. The congregations were considerably numerous and attentive. Sunday, May 9, being uncommonly

fine, the people began to assemble at an early hour, and the house, ere the service began, was much crowded. In the morning divine service was performed, and the rite of Confirmation was administered to thirteen persons, and the Sacrament of the Lord's Supper to eleven. At the evening service the Sacrament of Baptism was administered. This congregation is one among those in which the Rev. Dr. Doddridge regularly officiates, yet some peculiar circumstances had hitherto prevented him from attempting the administration of the Lord's Supper among them. Happily those impediments are now set aside.

At St. Clairsville Dr. D. left me to visit his family, and on Monday, May 10, at his particular request, I passed over the Ohio River to Wheeling, where I performed Morning Prayer in public, and preached a sermon to the people, after which they saw fit to organize a parish by choosing their wardens and vestrymen (St. Matthew's). Also while on the Virginia side I performed the visitation office to a sick man, a Mr. Wilson, and the next day preached and performed divine service at West Liberty. May 13, I again joined my worthy friend and brother, Dr. D., at his house in Wellsburg, and twice the same day we held divine service. In the evening the congregation was large and very attentive. May 14, attended by the Doctor and some of his family, I went to St. John's parish, about 10 miles northeast of Wellsburg. Here the Morning Service was performed and a sermon preached, after which I visited a sick woman, and the same night passed over to Steubenville, on the Ohio side of the river.

May 15, Morning and Evening Service were celebrated this day in Steubenville, the former in the Methodist meeting house, and the latter in the Court House. The congregations in both places were numerous and attentive.

Sunday, May 16, having been previously appointed for the administration of the Apostolic Rite of Confirmation, and the Sacrament of the Lord's Supper in this place, the congregation, by the kind and pressing request of the Methodist Society, met in their meeting house. The press was very great, so that it was with great difficulty that room was preserved to do the duties of the day. The discourse was delivered by Dr. Doddridge. I administered Confirmation to thirty-eight, and the Lord's Supper to about twenty-five. Great reverence and devout attention appeared in the behaviour of all present. In the afternoon of this day, divine service, at the request of the minister and people of the Presbyterian denomination, was performed in their meeting house. Six or seven children were baptized. At candle lighting I again performed service in the Methodist meeting house, and gave notice that the Episcopalians would meet me the next morning at the home of Mr. Dickinson.

Monday, May 17, I organized a parish by the name of St. Paul's Church, in Steubenville, to the great satisfaction of the friends of our Zion. They appointed their delegate to the Con-

vention, and took measures for procuring regular services; I also this day baptized twenty children.

Tuesday, being joined by Dr. Doddridge, who had been on Sunday afternoon called away to attend the sick, I proceeded across the woods to St. James's Church, a small building erected for public worship about ten or twelve miles from Steubenville. For public services they depend on Dr. Doddridge, who attends a certain portion of his time. The number of communicants I could not exactly know, as the Holy Sacrament of the Lord's Supper was, through mistake, not provided for at this visitation. The probable number is, however, about fifty. After Morning Prayer and a sermon, I administered Confirmation to twenty-one persons.

Here I took leave of my worthy friend and brother, and proceeded on my way towards Cadiz, where divine service had been appointed on the morrow. In company with a Mr. Finley and a Mr. Henderson, I reached that night the neighborhood where they lived, about nine miles from St. James's, nearly west. I had been told that old Mr. Finley was sick, that he desired the consolations of religion, and that the neighborhood would be glad of my ministrations. I complied with the request, and the event proved that there was a particular providence in so doing.

The Bishop proceeds with a most interesting account of his ministrations to the Finley famliy, followed the next day by confirmation of eleven persons residing in the neighborhood, and administration of the Lord's Supper to a like number. In fact, the Bishop unfortunately, perhaps, made it too interesting, for Bishop Perry copies this portion of the address verbatim as an illustration of the condition of things in Southeastern Ohio, omitting altogether the accounts of the work done in what are now Guernsey, Belmont and Jefferson Counties, the crowded congregations and the organization of parishes grown up through years of care by a faithful priest. Perhaps Bishop Meade had read this also. Even the few lines we have quoted show that the Finleys lived only nine miles from St. James's Church, where services were regularly held, and where they were doubtless able to attend, at least occasionally. That the spiritual destitution was great in this section has already been made

manifest, but it is equally true that there was a faithful shepherd in the field, doing his best to look after the scattered flock, and his efforts were responded to by faithful laymen, both in an organized and individual capacity. Although Bishop Perry does not state directly that this was the first church service held in this section, yet such is the inference, followed by other writers who failed to look up the matter for themselves. It may be added here that the Bishop proceeded to Cadiz, where he held a service, where he had an attentive congregation, but containing few Churchmen. From thence to Cambridge and Zanesville, where he met his nephew, Rev. Intrepid Morse, who had just returned from a missionary tour.

William R. Dickinson, at whose residence the formal organization of St. Paul's parish took place, came to Steubenville about 1805 from Chillicothe, and formed a partnership with Bezaleel Wells in fine wool growing and manufacturing. His home was located on the east side of Third street, a short distance above Market, a two-story brick dwelling, which was razed in 1883 to make room for the extension of McGowan Bros.' wholesale house. His first wife was a daughter of Dr. McDowell, the pioneer physician of this section, and the second, Miss Johnson, a niece of Dr. McDowell. In 1830 Mr. Dickinson removed to Texas, where he died. His grandson, Hon. J. M. Dickinson, of Nashville, Tenn., was Secretary of War during President Taft's administration.

The Article of Association as agreed to by the meeting at Mr. Dickinson's house reads as follows:

"We whose names are hereunto affixed, deeply impressed with the truth and importance of the Christian religion, and anxiously desirous of promoting its holy influence in the hearts and lives of our families and neighbors, do hereby associate ourselves together by the name, style and title of the Parish of St. Paul's Church,

Steubenville, in communion with the Protestant Episcopal Church in the state of Ohio." Signed by Brice Veirs, John C. Wright, Robert Thompson, Jacob C. Hoghland, George Chapman, Joseph Griffin, John Sutcliffe, Nicholas Hutchins, Daniel L. Collier, Ephraim Root Jr., Christopher H. Orth, William R. Dickinson, Bezaleel Wells, Thomas Marshall, James Turner, J. P. Armitage, Emanuel Ludwig, Nathaniel Dike, Joseph Beatty, John H. Veirs, John Taylor.

At this meeting Brice Veirs was elected Senior Warden; George Chapman, Junior Warden; Nicholas Hutchins, Jacob C. Hoghland and Ephraim Root Jr., Vestrymen. The last named was also elected Secretary and delegate to the diocesan convention, Bishop Chase acting as chairman.

It is probable that some of the signatures to the above articles of association were given after the meeting at which they were adopted, to which were shortly appended the following additional names, representing the heads of families: Widow Elliott, William Baker, Thomas Maxwell, Andrew Thompson, Widow Barron, Edward Wood, Thomas Lewis, Daniel L. Collier, Widow Jones, Frances R. Wilson, Benjamin Doyle, Edward Egan, John Foster, John Hanlon, Joseph Brashear, William Fowler, William Armstrong, Alexander Davitt, Elizabeth Tappan, Charles McDowell, James Maley, Robert McNair, David F. Kirkpatrick, John B. Doyle, McGuire Doyle. These two lists seem to include all the families directly connected with the parish previous to April 4, 1825.

The first confirmation class, composed of thirty-eight persons, above referred to by Bishop Chase, included William R. Dickinson, Joseph G. Doddridge, Narcissa Doddridge (Wellsburg), Alexander McConnell, John McConnell, James Cunningham, William Cunning-

WILLIAM R. DICKINSON RESIDENCE, CENTRAL BUILDING.

"OLD ACADEMY." SERVICES 1822-1833.

ham, Jane Cunningham, Catherine Cunningham, William A. Elliott, George Elliott, William, Ruth, Elizabeth, Anna and Susanna Baxter, George Atkinson, Andrew Young, Joseph Griffin, Charles S. Barron, George Beatty, William Baker, John Henderson, Jane Henderson, Rachel Elson, Eleanor Cunningham, John Atkinson, John Hanlon, Elizabeth Beatty, Charity, Catherine and Margaret Hendricks, Mary Cairns, Rachel Elliott, Margery Hanlon, John Foster, Jemima Marsh, Nancy Hammond. To this list is appended a note of the confirmation of Bezaleel Wells and Sarah Wells, his wife, at Worthington on June 11, 1820.

In order to give a connected account of the early work at Steubenville and the formation of the Ohio diocese we have omitted to follow the progress of the little band which organized at Mrs. McGuire's house in 1800, the origin of St. James's parish. Having moved a few miles further west the place of holding service went with her, but about 1814 she moved out of the county, which severed her connection with the parish. Services were continued, however, at other dwellings and at White's schoolhouse. At a meeting on December 1, 1816, Dr. Doddridge presiding, was prepared and signed the first memorial asking leave to form a diocese in the western country, already noticed. At this meeting Robert Maxwell and James Strong were elected Wardens, and John McConnell, Andrew Elliott, John Foster and John Cunningham, Vestrymen. Mr. Cunningham was appointed lay reader, with instructions to perform public service every Sunday when the rector was absent, at such place or places as the congregation might appoint. A Vestry meeting was held on August 20, 1817, at which a list of fifty-two communicants was reported with thirteen baptisms during the previous two years. It was ordered that a site for a church edifice and graveyard be pro-

cured from Andrew Elliott. In pursuance of this resolution an acre of land was secured in the southwest corner of Section 33 in Cross Creek township, near the Wayne township line as being a more central location for the country members, generally, while those to whom Steubenville was nearer could attend services in that place. Preparations were made for erecting a church edifice of wood, the congregation meanwhile assembling in the schoolhouse. The deed was made on July 7, 1821, for the nominal consideration of $15, the instrument reciting that the church was built. At the first annual convention of the diocese Charles Hammond, the delegate from St. James's, was elected Secretary, and took a prominent part in the proceedings of that body. At this convention Dr. Doddridge made the following report: "St. James's Church in the County of Jefferson, nine miles from Steubenville, was formed about two years ago, it contains about thirty families and is increasing. The number of communicants, fifty-two; the number of baptisms within two years has considerably exceeded one hundred. They are a steady, pious people, and zealously attached to the doctrines and worship of our Church."

With the exception of permanent seats the new church was ready for use on the occasion of Bishop Chase's first visitation, on May 17, 1819, when twenty-two persons were confirmed, including James and Prudence Strong, Edward and Jane Lewis, Moses and Mary Finley, Alexander and Mary Cunningham, Benjamin and Mary Cunningham, Benjamin and Patience Doyle, Abner, Mary, Margaret and Isabella Hutton, Thomas and James Dugan, Robert, George, Alexander, John and Prudence Henderson, Alexander and Mary McConnell, Margaret McConnell, David and Jane Finley, William and Mary Cunningham, James and Jane Cunningham, Catherine and Eleanor Cunningham, William McCon-

nell. This list evidently includes eleven confirmed next day at the Finley residence, who became members of St. James's, making thirty-three in all. Benjamin and Patience Doyle soon after became identified with St. Paul's.

A week later a contract was made with Edward Lewis to construct twenty-four pews for the church, painted in mahogany and number on the ends next the aisle, for $50.00 out of the amount of the subscription for this church raised in Steubenville. Daniel Dunlevy, Gabriel Armstrong and Edward Lewis were added to the Vestry in 1821, the two last named becoming Wardens.

About this time one William Seaton conducted services at intervals, but he does not appear to have ever become a canonical priest in this diocese, and his habits being inconsistent with his office, he retired to a farm which he purchased near Olivesburg, Richland County. St. James's was represented in the convention of 1819 by John Goodrich, and St. Paul's by Ephraim Root. John C. Wright, of the latter parish, was elected member of the Standing Committee.

## CHAPTER V.

### A FATHER IN ISRAEL.

Rev. Mr. Morse Accepts Call to St. Paul's—His Early History and Ordination—Old Church at Duanesburgh—Interesting Coincidences—Congregation Moves to "Old Academy"—Mr. Morse Assumes Charge at Cross Creek—Death of Father Doddridge—Founding of Kenyon College—Internal Troubles—Bishop Chase's Last Days.

One of the first steps taken by the newly elected Vestry of St. Paul's Church was to secure a permanent rector, and an arrangement was made with the Rev. Intrepid Morse, then officiating in the central parts of the diocese, to give one-fourth of his time to this parish, one-half being given to Zanesville, and the other fourth to different places. None then realized that an association was then to be formed, which would last nearly half a century.

As previously stated, Mr. Morse was born at Cornish, N. H., on March 21, 1791, being the son of John and Abigail Chase Morse, and a nephew of Bishop Chase. He attended school at Fairview, Conn., and afterwards took up the study of medicine. As the members of the Chase family within a few years became communicants of the Church, Mr. Morse was brought up in her faith and practice, but when a young man he was impressed by the self-denying labors of the Moravian missionaries among the Indians to such an extent that he seems to have contemplated uniting with them for that work. The following extract from a letter written him by his cousin, George Chase, from Hartford, Conn., dated May 3d, 1814, throws some light on this matter:

I have reserved this page to give you freely my mind concerning certain subjects. I have asked father (the future bishop), what he would think if I should enter into the society of the Moravians. "If you had any real design of going there I would tell you, but it is not possible you should have got any such whim in your head." "Well, suppose I had, what would you say?" "All I would say would be this, you would one day bitterly repent it." From my father's opinion, given more freely on this subject, forgive me, Intrepid, if I say, I cannot much regret your disappointment. The Moravians are apostolic and indefatigable people, but they entirely seclude themselves from the innocent pleasures sent by kind Heaven to cheer us in this Vale of Misery. Your motives are good in endeavoring to Christianize the savages, but are there not among people of our blood, country and habits, who, although their Christian light faintly gleams like daybreak, are greatly ignorant of the sublime truths of our holy Religion? Would it not be more useful to endeavor to lead them in the right path than the very uncertain prospect of bringing, but a few natives to Christianity? Their minds are fixed and their prejudice against white people for their fraud and treachery is insurmountable; at the present time, too, it is particularly dangerous. [The War of 1812 was then in progress, and the Western savages were generally in arms against the United States.] These few thoughts, dear Coz., I have flung together, hoping you will excuse their boldness and imperfections, and view only the heart and feelings with which they are delivered. * * *

Write me a long letter soon, and tell me where I shall direct the answer. Tell me of every circumstance that has befallen you, what were your thoughts when climbing the steeps of the Green Mountains, and what have been your adventures on the banks of the Hudson. My dear father sends his best love to you, and tells you to continue in that path of virtue you have so sincerely begun. Dear mother sends her love to you, and requests you to remain as good a Churchman as you were at Cheshire; for she says, unless you "abide with the ship" you cannot be saved.

It is apparent from the above that young Mr. Morse had suggested to his cousin, George, that he ascertain the feelings of the family as to him (Morse) joining the Moravians. It was evident that such action would not meet with their approval, and either this or other circumstances induced him to "abide with the ship," to which he was faithful unto death.

Mr. Morse now determined to study for Holy Orders, and placed himself under the jurisdiction of Bishop

Hobart, by whom he was ordained deacon in Christ Church, at Duanesburgh, N. Y., near Schenectady, on September 10, 1818. It may be stated as a matter of interest that James Duane, member of the Continental Congress and first Mayor of New York City, having inherited a large tract of land in what is now Schenectady County, N. Y., founded the town of Duanesburgh, and built the edifice in which Mr. Morse was ordained. George W. Featherstonaugh, Esq., of Schenectady, N. Y., a great grandson of James Duane, has kindly furnished the writer with a picture of the church herein produced, with the following particulars:

This church was built by James Duane at his own expense about 1790 and completed in 1793. It is a two-story building with a steeple. Underneath the church is the family vault, in which are the bodies of James Duane and his wife and several others of the family. This vault, was masoned up in 1852. The church contains one of the old-time pulpits with a sounding board above it. The church itself remains just as it was built, and I think likely it is the only Episcopal Church in the state which has not undergone some changes. On the walls are mural tablets to the memory of James Duane and his wife, William North and others. James Duane's pew remains just as it was, excepting that the curtains have been removed. The pew of General North [locator and namer of Fort Steuben] also remains as it was when occupied. I find in James Duane's journal in his handwriting, under Sunday, August 25, 1793: "Christ Church in Duanesburgh was consecrated by the bishop. Rev. Mr. Cutting read Prayers, Rev. Mr. Ellison preached the sermon on the occasion, which was much admired by a crowded assembly, who filled and surrounded the church. Everything was conducted with the utmost order and solemnity, and everybody was highly satisfied. * * *

At that period (1818) my grandfather, after whom I am named, was the moving power in the church, was a friend of Bishop Hobart, and the Bishop when in Duanesburg was always entertained by him. A Mr. Bruce in 1817 was a deacon in the Church and a tutor residing at my grandfather's house. He was advanced to the priesthood in 1818, and at about this period Bishop Hobart writes to my grandfather that a Mr. Doane, who, I think, was the father of the late Bishop Doane, N. Y., would come to Duanesburgh and take the place of Mr. Bruce, a lay reader and as a tutor in my grandfather's house at $200 a year. I do not find, however, that Mr. Doane ever went to Duanes-

CHRIST CHURCH, DUANESBURGH, N. Y., 1811?

burgh, and am inclined to think that Mr. Morse must have come there instead, and been ordained as a deacon in 1818, was a lay reader in the Church, and acted as tutor in my grandfather's house. Of this I am not sure. I am sending you a photograph of the church. It is not very clear and too much obscured by the trees, but will give you an idea of the building. The church is well endowed, and has sufficient funds to keep it up and pay the salary of the minister without calling on the congregation. Hence its good state of preservation.

As General North did not die until 1836, it is not improbable that Mr. Morse met him while at Duanesburgh, and it is certainly an interesting coincidence that the founder of Fort Steuben and the first rector of St. Paul's should have both been so intimately associated with the little proprietary village in northeastern New York.

Bishop Hobart's certificate reads as follows:

I do hereby license the Rev. Intrepid Morse, this day admitted by me to the Holy Order of Deacons, to preach the gospel in the Church of God, he conforming to the canons of the Church and to the direction of the ecclesiastical authority. Dated at Duanesburgh the 10th day of September in the year of Our Lord, 1818, and in the 8th year of my consecration.

JOHN HENRY HOBART,
Bishop of the Protestant Episcopal Church in the State of New York.

Two days later Bishop Hobart isssued another paper commending Mr. Morse to friends of the Church everywhere. This was no doubt in view of his contemplated work in the western field, in fact, on the day of the ordination the bishop signed a certificate stating that "The Rev. Intrepid Morse, deacon in the Protestant Episcopal Church, has my permission to remove from this diocese to the State of Ohio, or to any other diocese of the Church."

It was natural that the newly ordained deacon should turn his face towards Ohio, if for no other reason

than that his uncle, Philander, was already on the ground and bishop-elect of the new diocese. He started promptly for the West, arriving in Ohio in October. Mr. Chase was soon obliged to go to Philadelphia for consecration, and during his absence Mr. Morse took up his uncle's work with marked success. The bishop in his convention address bears this testimony to Mr. Morse's labors: "He had celebrated divine service fifty-two times; in Worthington twenty-four, in Columbus nine, in Delaware four, in Berkshire 6, Chillicothe two, Zanesville three, Somerset one, Lancaster one, Circleville two, besides attending four funerals, and all to the approbation of those who attended on his administrations. No one, who considers the distance between these places and the inclemency of the season in which the young deacon traveled to them, but must acknowledge his activity and commend his zeal."

On March 13, 1819, Mr. Morse was authorized to solemnize marriages in Franklin County, and having served the office of deacon well, on June 3, he was advanced to the priesthood at Worthington by Bishop Chase, it being the latter's first ordination service.

The formal arrangement by which Rev. Intrepid Morse was to devote one-fourth of his time to St. Paul's was consummated at the residence of George Chapman in Steubenville on June 26, 1819. Half of his time was to be given to Zanesville, and the remainder to missionary work. Dr. Doddridge still retained charge of St. James's, Cross Creek. Mr. Morse took an active part in the convention of 1819, being elected member of the Standing Committee, and also deputy to the General Convention of 1820, with Ephraim Root, lay deputy. John Goodrich, Jr., was the delegate from St. James's, and John C. Wright, of Steubenville, was elected one of the trustees of the Episcopal fund still *in futuro*.

At the annual parish election, April 3, 1820, George Chapman and Bezaleel Wells were chosen Wardens, and Nicholas Hutchins, Jacob C. Hoghland and Daniel L. Collier, Vestrymen. Delegates to Convention, Bezaleel Wells and John C. Wright. A week later an arrangement was made with Rev. Mr. Morse by which he was to give one-half his time to Steubenville on a subscription of $300 per annum.

The diocesan convention met on June 7, with St. Paul's and St. James's parishes fully represented, Rev. Dr. Doddridge now having a seat as diocesan missionary. He reported regular work at St. Thomas's, St. Clairsville, and St. James's, Jefferson County, and occasionally at St. Peter's, Morristown, and Seneca in Monroe County. St. James's then had fifty communicants, a large number for this section. At this time he asked relief from some of his clerical labors, as age was fast approaching, and he was obliged to depend principally on his medical profession for the support of himself and family.

Mr. Morse made quite a lengthy report, showing thirty-six communicants at Zanesville, and twenty at Steubenville. The fact of the two places being nearly one hundred miles apart prevented the ministrations of a clergyman alternately, except at considerable intervals, but these intervals were filled by a lay reader at Zanesville, and one was contemplated at Steubenville. Mr. Morse also occasionally officiated at Pittsburgh, St. John's, Brooke County, Va.; Wellsburg, Wheeling, Smithfield, Cadiz, St. Clairsville, Morristown, Barnesvilles, Seneca, Centre, Malaga, Somerset (Monroe County), Little Beaver, Cambridge, Coshocton, Granville, Lancaster, Circleville and Portsmouth, generally catechizing the children on Sundays, although it would seem that most of his time must have been spent in the

saddle. He baptized sixty children and three adults, and attended five funerals. He called special attention to the situation in Monroe County, where there were many Church people, but no one to look after them. One individual repeatedly traveled thirty miles to St. Clairsville in order to attend the Church services, and he found nearly a hundred families in that section deprived of all religious services. The fields were white, but the laborers were few, and, as a result, to-day there is not a single organized parish in Monroe County.

On June 11, at Worthington, Philander Chase, Jr., was ordained deacon by his father, the bishop, Mr. Morse preaching the sermon from Luke X. 2. Philander, Jr., was born at Brattle, Vt., while his father was a missionary in Northern New York. He was a graduate of Harvard, and served as a lay reader under Bishop Griswold, of what was then known as the Eastern Diocese, composed of the present New England states, except Connecticut.

By invitation of Commodore MacDonough, the victor of Lake Champlain, who had been presented for confirmation by the elder Chase at Hartford, and was now in command of the U. S. frigate Guerriere, Philander accepted a position on that vessel with the pay of chaplain, which gave him the opportunity of visiting Europe and supplementing his studies by foreign travel. On his return he came to Ohio and was ordained as above stated. He was appointed a professor in the college at Worthington, and, although not robust in health, he did considerable missionary work. During the Bishop's absence on his visitations, Deacon Chase maintained services at Worthington and neighboring points, and during the fall vacation of the college performed divine service twice at Steubenville during the absence of the rector,

WELL-STOKELY MANSION.

also at St. James's, St. John's, Virginia, and at Wellsburg.

While the record is silent on this point, it is more than probable that on this, his first visit to Eastern Ohio, he met Miss Rebecca R., daughter of Bezaleel Wells, whose stately mansion in "The Grove," at the south end of the town, was not only the most conspicuous residence along the river, but the liberal dispenser of hospitality. It was practically the rectory for several years, and every bishop of the Church in the diocese of Ohio found a welcome within its walls. In 1902 this fine old manor house was removed to make room for a manufacturing establishment, and now only pictorial reproductions serve to remind one of its former glories.

During the two following years Mr. Chase's work was pursued along similar lines with the exception that in June, 1822, he took full charge of the Zanesville parish, relieving Mr. Morse, where he continued until January 27, 1823, when a violent hemorrhage of the lungs compelled him to give up active work until the latter part of April, although he was not altogether idle. On Sunday, June 8, Mr. Chase was ordained priest at Zanesville, which was now his home, although he spent considerable time at Steubenville. His health was gradually becoming worse, and in the hope of improvement he borrowed a hundred dollars from his cousin, Mr. Morse, and that fall went to Charleston, S. C. He left an infant daughter, thirteen days old, who was born at her grandfather's home in Steubenville on August 26, 1823, and at this writing still lives, Miss Mary Chase, of Gambier. Hopes of improvement proved fallacious, and Mr. Chase died not long after reaching Charleston. His remains were interred on March 3, 1824, in St. Michael's churchyard, where they now repose.

On August 24, 1820, Bishop Chase made his second Episcopal visitation to St. Paul's, which he records as follows: "On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening divine service was held, Mr. Morse read prayers, and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized. The congregations were large and devout. Sunday, August 27, being uncommonly fine, a large congregation collected; prayers were read by Rev. Mr. Morse, and the sermon by myself. The Apostolic Rite of Confirmation was administered to thirty-four, and the Holy Sacrament of the Lord's Supper to forty-five. In the afternoon divine service and a sermon, the former by Mr. M., and the latter was delivered, though with much difficulty, by myself. At candle lighting, the duties were performed by the Rev. Mr. Morse, my own voice having, to a painful degree, failed me. Much is to be said in favor of this congregation of our Church in Steubenville. Considering the recent date of their first formation, few parishes have done so well. They support their clergyman for nearly one-half his time, and lively expectations are entertained that they will soon build a church."

Previous to this the Bishop, with Mr. Morse, had made a journey through Southeastern Ohio, confirming eleven at Zanesville, holding service at Woodsfield in Monroe County and other points, with a large congregation at St. Clairsville, tour through Belmont County, twenty communicants at Finley's cabin, service at Smithfield, and eighteen confirmed at St. James's, Cross Creek on August 23. This is only a sample of the work carried on that summer, yet at the General Convention of that year the Committee on the State of the Church had only to report that, "From the remote region of Ohio lit-

tle information has come, but several congregations are known to have been gathered, one at Dayton and one at Miami."

At the annual election held on April 23, 1821, Bezaleel Wells and Joseph Beatty were elected Wardens, the former holding this position until his death on August 14, 1846, and the latter until 1830. The Vestrymen were George Chapman, Brice Veirs and Daniel L. Collier, Messrs. Wells and Collier being chosen as delegates to the Diocesan Convention, which assembled on June 6. Charles Hammond was delegate from Cross Creek, and Mr. Morse was elected Secretary of the convention. These two parishes were represented on every important committee appointed during the sessions, and Messrs. Morse and Wells elected to the Standing Committee of the diocese; also, with Mr. Hammond, charter members of the Missionary Society, which authorized Rev. Philander Chase, Jr., to proceed East to solicit funds, which he did, returning with $2,911.09, of which $423.25 came from Trinity parish, New York. By special act of the legislature the Trustees of the Bishop's fund (prospective), of whom John C. Wright was one, were incorporated.

The only change made in St. Paul's Vestry the following year was the election of Edward Wood in place of Mr. Collier, and this composition remained until 1827, Mr. Collier being appointed Recording Clerk, and Brice Veirs Convention Delegate. A new arrangement was made with Mr. Morse, by which he gave up the Zanesville parish, and devoted three-fourths of his time to Steubenville at a salary of $400 per year. Dr. Doddridge had resigned the Cross Creek church, and early in 1823 Mr. Morse took charge of it at $100 per year for one-fourth his time, with Jesse Maxon, lay reader; Messrs. Armstrong and Lewis, Wardens; John McCon-

nell, James Dugan, Thomas Johnston, James David and James Cunningham, Vestrymen. Dr. Doddridge died at Wellsburg on November 9, 1826, and his widow on September 25, 1829. Mr. Chase succeeded Mr. Morse at Zanesville, from which death was soon to relieve him. Abner P. Pinney represented St. James's Church in the convention this year (1822), and Messrs. Morse and Wells were re-elected members of the Standing Committee. Mr. Morse reported thirty families at St. Paul's, Steubenville, with fifty communicants. On August 10 the Bishop came to Steubenville, and preached that evening. The next day, Sunday, the Holy Communion was celebrated, and fourteen persons confirmed. A similar service was held on Monday at St. James's, Cross Creek, with four confirmations; on Tuesday Holy Communion at Finley's, and one confirmed. The remainder of the week was spent at St. Clairsville, where, on Sunday, a brick church 50x40 feet was consecrated, the second west of the mountains. Holy Communion was celebrated and ten confirmed. Morristown and Monroe County were also visited.

During this year the congregation at Steubenville, which had been worshipping in the city council chamber during the five or six years previous, decided to seek more commodious and comfortable quarters. In 1818 Bezaleel Wells had erected a two-story brick building on the west side of High street, a short distance above South, for educational purposes, known as the Steubenville Academy, the first institution in the city looking towards higher education. It was afterwards popularly known as the "Old Academy" to distinguish it from the one subsequently conducted by Dr. John Scott on North Seventh street. At this time the school was conducted by a corporation, of which Mr. Collier was President, and the uppor floor seems to have been a single apart-

ment. This was leased by the St. Paul's congregation, and the second floor fitted up as a place of worship. The building, 50x30 feet, was provided with permanent pews, and made as churchly in appearance as possible. At this time and for many years after there was but one wide entrance hall with two square capped windows on each side. The building has since been converted into a double dwelling with two entrances, curved window caps and front veranda, as shown in the accompanying illustration. The portion of the rectory seen on the right is the same as during Mr. Morse's occupancy.

It was not long before Bishop Chase and his little band of helpers began to realize that there was no prospect of securing any appreciable number of missionaries from the East. In the first place, competent priests were none too plentiful even on the Atlantic coast, where the American Church could hardly be said to have become firmly planted. We have already seen that at one time the difficulty of getting the canonical number of bishops together for a consecration was such that it was feared a second appeal to England would be necessary to preserve the succession. In addition the Ohio country was still regarded as a wilderness. Travel was difficult, and the journey thither was a task equal to an Alaskan trip to-day, plus many additional discomforts, with all the drawbacks of pioneer life when the goal was reached. During the thirty years which had elapsed since Dr. Doddridge first came to this section the population of the state had increased from a handfull to 600,000, among whom were many Churchmen, widely scattered, singly and in little flocks, sheep without a shepherd, cherishing their religious traditions, but whose children were growing up in ignorance of the Church and her services. Owing to the looser and more flexible character of their organizations, the sects were drawing what little life

blood was left in the Church. Only one course could check this disintegration. If clergy could not be obtained from the East, they must be chosen from the local population and educated for their work. This meant a theological seminary and a college, but that would require a large sum of money, and where were the funds to be found? Bishop Chase was a natural teacher, and, receiving no salary attached to his episcopal office, he had accepted the presidency of a Cincinnatil college to add to the scanty income received as rector of St. John's Church, Worthington; meantime, in addition to his other duties, cultivating his farm a mile and a half south of Worthington. Philander, Jr., in addition to his charge at Zanesville, was also principal of Worthington Academy. Rev. John Armstrong, of Wheeling, and Dr. Doddridge continued to render some missionary service, but the only other clergymen in the state were Mr. Morse at Steubenville, Mr. Johnston at Cincinnati, Mr. Searle (in poor health) in the north, and Messrs. E. B. Kellogg (afterwards married to Miss Anne Wells), and Spencer Wall, deacons.

To make application east of the mountains for any considerable amount of money would be a fruitless task. The Church there was endeavoring to establish the General Theological Seminary at New York, and any attempt to divert funds to a remote and possible rival institution in the western wilderness was certain to meet with coldness if not active opposition. But Providence frequently sends a ray of light even in the darkest hour. Bishop Chase, in his reminiscences, relates that on the evening preceding the opening of the Diocesan Convention at Worthington in June, 1822, sometime after dark, he was walking the pavement in front of the village inn, anxiously expecting the arrival, on horseback, of his son, Philander, from Steubenville, 150 miles distant. The

young man finally arrived, but was so ill that an anodyne was administered to relieve his pains, and he was assisted to a couch in the hotel. After he had rested somewhat, the following conversation ensued:

Son—I am thankful, my dear father, that there are some in this world who sympathize with us in our sufferings.

Father—Who are they, my son?

Son—Mr. Morse, our dear relative, has told me that in reading the Philadelphia Recorder he had seen an extract from the British Critic, a periodical published in London, the purport of which is exceedingly friendly to Ohio. It takes a review of our journals and of your addresses in terms of approbation unusually warm, and commends us to the attention of the public and the grace of God.

Father—Can this be true?

Son—Mr. Morse says it is a fact; so that however we are neglected and scarcely mentioned in America, our own country, yet there are those abroad who care for us and who pray for us.

Father—And why not help us too?

Son—In what respect?

Father—In founding a seminary of learning for educating ministers.

Son—How can such a measure be brought to pass?

Father—By applying to them for aid.

Son—And will you do this?

Father—I will do this, and you shall make the application.

Son—I the person! I am now with one foot in the grave; how can I go to England?

Father—The sea voyage may do you good. It cured your mother, and may be of essential service to you.

At the close of the convention an informal consultation was held with the members, at which the plan of trying to raise funds in England was approved, although the feeling was not optimistic as to the result. Mr. Chase was ordained priest on June 8, at Chillicothe, but he was so weak that he had to be supported through the service. His inability to make a journey to England was so apparent that the Bishop prepared to go himself. A bachelor uncle had left him a small legacy, and from this he realized sufficient to at least take him to England, and he went to Cincinnati to close up his affairs there. From

this point he wrote the following letter to Mr. Morse at Steubenville, now published for the first time:

Cincinnati, July 23, 1823.

Dear Nephew:—Be not amazed if I tell you strange things. With me believe that God has ordered and will order all things for His glory, whether it be by life or by death. This day I have made up my determination to go to England myself. I relinquish or suspend, to be decided on Monday next, I think, the office of President of Cincinnati College, and as soon as the arrangements can be made I set off for New York. We shall go in our wagon, Mrs. Chase, Dudley, Henry and Mary. Salmon will probably remain under care of Mr. Jones, of Hamilton, and work with him and say his prayers till my return. Mrs. Russell and Sarah had their choice either to go with us and visit friends in Vermont, or to go on a visit to her brother in Indiana; she chose the latter. Mr. Sparrow and Edward will stay with some friends till the winter, when they will visit their sister below Natchez. On Monday next at 6 P. M. there is to be a meeting of the trustees of the college and many other gentlemen citizens. Before the meeting will be laid my reasons for leaving them, which, under their present circumstances, no doubt will prove satisfactory. At least it is so said by all who have been informed. Their taking leave of me, it is hoped, will not do me discredit abroad.

Now, say you, when will the Bishop be in Zanesville or Steubenville? I think of going from Steubenville to Canfield and Ashtabula, of ordaining the Rev. Mr. Hall. In this case you must go to present the candidate. You may venture to write to Mr. Hall and tell him that on the first or second of September, God willing, I propose to start from the town of Steubenville with my face towards Canfield and Boardman, etc. What exact time it will take me thence to travel to Ashtabula with my family and perhaps to preach in Windsor let you and him judge. Perhaps you had better make the appointments as far as Boardman and leave all the rest to him, minding to make no unnecessary delay, nor to hurry on the lambs too fast.

You see I have left space to be with you and Philander. God grant that this time, precious indeed, may be well spent. Ten thousand things must be said, and almost as many done.

A general circular to the diocese, explanatory of this extraordinary proceeding, and requesting their prayers on the good work. A note addressed to all the Episcopalians west of the mountains requesting societies to be formed in every place to encourage and maintain young men desirous of becoming ministers.

I have just recovered from a violent turn of the fever, and Mary is little better of the summer complaint, of which she had nearly died.

P. CHASE.

FEATHERSTONAUGH MANSION, DUANESBURGH, N. Y., BIULT 1812.

ST. JOHN'S CHURCH, BROOKE COUNTY, BUILT 1849.

On August 4 the Bishop and family left their farm near Worthington for Steubenville, where he met his son and nephew as arranged. They remained here until the 24th, when eight persons were confirmed, with seventeen at St. James's on the 18th, after which they started northward with Mr. Morse.

Mr. Hall was ordained at Ashtabula on the 31st, and the Bishop desired the signatures of Messrs. Searle and Hall to his paper of commendation to the English Churchmen. But Mr. Searle, who had had some difficulties with his Medina charge, refused to sign, as did also Mr. Hall. Although unanimity in this matter was considered essential, yet the Bishop decided to go on without the signatures of these gentlemen, but had barely started when a messenger from Medina arrived, requesting that he remain and adjust the trouble. He did so, and in the meantime the two priests signed the paper. Visits were made to friends in the East, who discouraged the project, but nothing daunted, the Bishop prepared to sail on October 1 for England. Philander, Jr., who had remained in Steubenville, left here on September 1 to bid his father farewell, after which he sailed for Charleston, from which place he never returned.

That Bishop Hobart and others should object to Bishop Chase's plans for founding a theological seminary in Ohio was not unnatural, they no doubt believing that it would draw funds and patronage from the general seminary, both of which were badly needed. This, however, does not excuse the unchristian efforts to disparage the bishop's mission, which brought forth a series of indignant protests, among which was the following, adopted by the Wardens and Vestry of St. Paul's on March 6, 1824:

RESOLVED, That the declaration and protest of the Wardens and Vestry of Christ Church, Cincinnati, against the proceedings of Bishop Hobart and the Trustees of the General Theological Seminary in relation to the mission of Bishop Chase to England for the relief of the Protestant Episcopal Church in Ohio, be and the same hereby is adopted as also the sense and opinion of the Wardens and Vestry of St. Paul's Church, Steubenville.

Cross Creek adopted a similar protest.

Notwithstanding the opposition above related, Bishop Chase's mission was measureably successful. Great interest was manifested, and he received subscriptions of $20,000 in money, besides books, communion plate and other objects necessary for his work. He sailed for home on July 17, 1824, landing at New York on August 29.

Having made a beginning, the next important question was the location of the proposed institution. Mud roads, and pretty bad ones at that, made it desirable to seek such location as near the geographical centre of the state as possible, and the Bishop had previously agreed with his English friends to donate his farm of 150 acres near Worthington, with its improvements and library, to the seminary, reserving the right to himself and wife to reside there during life, unless a more desirable site should be offered, of which Hon. Henry Clay, of Kentucky, should be the judge. But the Bishop should make his home at the school wherever it should be located. The convention met at Chillicothe on November 3, and the matter being laid before that body, committees were appointed whose membership included Mr. Morse, Charles Hammond and Bezaleel Wells, which reported a constitution for said seminary, which was adopted, and on motion of Mr. Hammond the question of site was left open for further proposals. After the convention adjourned, Mrs. Betsy Reed, of Putnam, Ohio, donated

1,000 acres of land on Alum Creek, about twelve miles north of Columbus, to be used as might be directed. At the next convention, held at Zanesville, Hon. John C. Wright was added to the committee, and the recommendation made that the matter be held open ten months longer, and that in the meantime the college be opened temporarily at the Bishop's home, which was done.

This delay was caused by the information that a tract of 8,000 acres in Knox County, suitable in every way for the proposed institution, could be obtained on terms that would not only make its purchase desirable from a financial standpoint, but enable the college authorities to control such an extent of territory as to prevent undesirable settlements adjacent to the buildings. The property belonged to William Hogg, of Brownsville, Pa., and the price asked was $24,000. In order to ascertain if more favorable figures could be obtained, Bishop Chase came to Steubenville on September 20, where he arranged with Mr. Morse to perform his work while he and Mr. Wells went to Brownsville to confer with Mr. Hogg. The trip consumed four days, but the result was most satisfactory. In view of the object proposed, Mr. Hogg agreed to deduct $6,000 from the price, thus selling the land at $2.25 per acre. At the next convention, held at Columbus, June 7, 1826, a committee was appointed with Mr. Wells as chairman, which reported favorably, and the purchase which had been made conditionally, was formally ratified. By this time there were thirty students at the temporary college at Chaseland, as the Bishop's farm was called, and the faculty had been given authority to confer degrees. Hon. Henry Clay and Mr. Wells were appointed a committee to have the English fund transferred, and the proceeds of Mrs. Reed's donation were ordered to be equally divided between the seminary and St. James's Church, Zanesville.

Bishop Chase was not the man to let the grass grow under his feet, but as soon as possible repaired to the new college site and the work of clearing was begun. Matters had so far progressed that by the first week of the following June the cornerstone of Kenyon College, on Gambier hill, was laid, Mr. Morse preaching the sermon. The following year (1828), the massive building, 110 feet in length, with the lower walls four feet thick, was opened for students, and the school, with sixty-five attendants, was moved there from Chaseland. One of the incidents illustrative of the times was a threatened strike of the workmen while building was in progress, because the Bishop declined to furnish them with whisky. The college and seminary both occupied the same building until the erection of Bexley Hall in 1839, followed by Rosse Chapel, Ascension Hall and other buildings, until the institution has a magnificent equipment in this respect, and is second to no college in the land as to the character of its graduates.

It would be foreign to the purpose of this work to follow the history of the Gambier institutions in detail, which will no doubt be given in the forthcoming diocesan history.

That the enterprise had begun to fill a pressing demand was evidenced by the fact that in 1830 there were 170 students at the institution, and Gambier hill presented one of the liveliest scenes of activity in the rapidly growing state. But trouble was brewing, the exact germ of which is now difficult to determine, nothwithstanding the rather voluminous literature on this subject. Bishop Chase had a full conception of his prerogative and official position in the Church of God. In addition he had sacrificed his life and private means to build up this institution, and naturally assumed the oversight as to details, which by his position he considered himself

KENYON COLLEGE, NORTH VIEW.

entitled. On the other hand, among the professors, students and outsiders generally low ideas of the Church prevailed, and the constant presence of the Bishop in such close proximity became a source of irritation. Insubordination was encouraged among the students, and matters soon reached a stage which threatened to wreck the institution. Charges were made against the Bishop, principally relating to alleged tyrannous conduct, but an investigation by trustees of the college, of which Mr. Wells was a member, completely vindicated him. This should have settled the matter, but the troubles still continuing when the convention met at Gambier on September 9, 1831, Mr. Chase, in the interest of peace, sent in his resignation as Bishop of the diocese, which included the presidency of the seminary and college. Possibly he thought that in view of his past services the convention would refuse to accept his resignation, but if so he was disappointed. The opposition was thoroughly organized, and affirmative action was promptly taken. A motion requesting the withdrawal of the paper received one solitary vote among the clergy, Rev. Mr. Morse, to 11 noes. The laity were more evenly divided, standing 17 ayes to 22 noes. An amendment by Mr. Wells met with the same fate.

Bishop Chase prepared to leave Gambier at once with his family. Soon after coming into Ohio he had located a tract of 200 acres of wild land in the northeastern part of the state in favor of a grandniece. The property had been sold for taxes, but subsequently redeemed by the Bishop, and on it stood a log cabin in bad condition, but which was made habitable, and here the refugees rested that winter in what the Bishop termed the Valley of Peace, he holding occasional services for the benefit of the few inhabitants in that vicinity. New

Year's day, 1832, was spent with friends in Steubenville, whither he had gone after Christmas to bring his niece's daughter to his home. The journey was made by sleigh. He also came to Steubenville early in February to superintend the printing of a series of letters vindicating himself, which were published as a supplement to the *Western Herald.*

On Easter Day, 1832, the Bishop celebrated the Holy Communion in an unconsecrated building five miles from his residence, and on arriving home found that Mr. Wells had arrived from Steubenville, en route to visit his son Hezekiah, who had settled on Prairie Ronde, over three hundred miles distant in Michigan territory. He desired the company of the Bishop on his journey, and after considerable discussion, the latter agreed to go. The two left on horseback the next day, and after a series of adventures (among which was a day's detention by a sheriff as suspicious characters), on Friday night they reached a log tavern called Adam's Mill, on a branch of St. Joseph River. Here the Bishop learned of a beautiful tract of land located on a small lake eight miles further west, which he concluded to examine, while Mr. Wells pursued his journey. Next day being Sunday, the Bishop held service and preached, it being the first public use of the Prayer Book in the St. Joseph country. On Monday the land was examined, and the Bishop was so pleased that he decided to make it his future home, naming it Gilead. The place was purchased from the Government at $1.25 per acre, and after some preliminary work, he went back after his two sons, who arrived there on July 4, the other members of the family coming some weeks later. It was pioneer life, but pleasant, and the Bishop expected to end his days cultivating his farm and holding services where needed in the surrounding country. But the diocese of Illinois was now organized,

and in 1835 came the word that he had been elected its bishop. It was early Ohio over again. The clergy numbered four priests and two deacons, and there was but one completed house of worship in the state. He did not shirk the responsibility, however, and after attending the General Convention, decided to go to England again, and make an appeal on behalf of his new charges. Here he met a number of young men who were prominent in the "Oxford movement," which was beginning to shake the dry bones in the Church. During his sojourn he received a letter from his wife announcing the destruction of his Michigan home by fire, with loss of most of its contents. This, however, stimulated his friends to renewed exertions, and when he arrived home the following June he brought with him substantial aid for his new diocese. Removal to the Illinois country began at once, and in the fall of 1836 a tract of 720 acres was preempted near the town of Peoria and a house of logs built, which was called the "Robin's Nest," because it was built of mud and sticks, and was filled with little ones. He consecrated old St. James's Church, Chicago, and the next year purchased 2,500 acres of land adjoining his previous tract, where he established Jubilee College. Were we writing a biography of Bishop Chase, which we are not, we could tell much of journeyings often and perils great, of growth amid discouragements, and glimpses of cheerful sunlight. In 1840 the partly constructed college was filled to overflowing with students. A girls' school was projected, and during November Dudley Chase came with his bride, who had been Miss Sarah G. Wells, of Steubenville, afterwards mother of Miss Emma Chase, of Gambier, Ohio.

Out of the many incidents of the bishop's pioneer life one may be mentioned as illustrative of his sturdy churchmanship in days when considerable laxity pre-

vailed. In one parish where he visited the rector at celebration of the Holy Communion was in the habit of giving a broadcast invitation to "members of sister churches to stay and partake with us." The Bishop requested him to abstain from using this general call, but the rector refused to comply, and repeated the invitation as usual. Whereupon the Bishop arose and in an emphatic tone read the rubric: "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous of being confirmed." He understood the English lauguage, and meant that his hearers should do so.

Bishop Chase entered into rest on Monday, September 20, 1852, having almost completed his 77th year. He had been Presiding Bishop of the American Church for two years, and no man more fittingly deserved that honor. His work ranked with that of the Apostles, of which he was a most worthy successor. A memorial has been erected to his memory in Gambier church, a fitting if late recognition of the work which he gave his life practically without compensation, save the consciousness of having fulfilled to the best of his ability his duty towards his God and His Church.

## CHAPTER VI.

### PARISHES INCORPORATED.

New St. James's Church Consecrated—Unprecedented Congregations and Confirmation Class—Early Pewholders at St. Paul's—One-fifth of Diocesan Communicants in Jefferson County—St. James's Largest Parish in the State—St. John's, East Springfield, Organized—Morse-Chase Wedding.

During the earlier events related in the preceding chapter the little flocks at Steubenville and Cross Creek pursued the even tenor of their way with fifty-five communicants in the former parish, and ninety-five in the latter, with Mr. Morse, their common pastor, performing an incredible amount of parochial and missionary labors. Joseph Beatty was the convention delegate in 1823 from St. Paul's, and Messrs. Wells and Chapman in 1824, with Mr. Dunlevy from St. James's. Edward Wood was appointed lay reader at St. Paul's in 1823, and Thomas Lewis collector, in 1824. Mr. Morse, while returning from convention, fractured his leg, which disabled him for five weeks, but fortunately not permanently.

At the annual meeting held on April 4, 1825, it was resolved that the parish be incorporated, and D. L. Collier was requested to cause the requisite entries to be made in the County Clerk's office according to the following certificate:

State of Ohio, Jefferson County, ss: Court of Common Pleas.

Be it remembered that on the twenty-third day of May in the year of Our Lord, 1825, the Wardens and Vestry of St. Paul's Church, Steubenville, filed with the Clerk of Said Court the following proceedings and certificate, to-wit:

To the Clerk of the Court of Common Pleas for the County of Jefferson and State of Ohio: This certifies that whereas

heretofore, to-wit, on the seventeenth day of May in the year of Our Lord, 1819, a religious society was formed in the town of Steubenville in said county, consisting of upwards of twenty persons denominated Episcopalians, and have thence hitherto continued to hold public worship and transact business in said town under the name of St. Paul's Church, Steubenville. And whereas the Protestant Episcopal Church in the United States have by their usages and canons appointed Easter Monday for electing all church and parish officers in the several congregations belonging to that religious denomination; Now therefore, be it known that at a meeting of members of said religious society, denominated St. Paul's Church, Steubenville, held at their usual place of worship in said town on Easter Monday, the fourth day of April, 1825, notice of said meeting having been first given at least ten days before the said Easter Monday by proclamation, when the said society was assembled for public worship, and by writing put up in some conspicuous place where the worship of said society is usually held, the following named persons were duly elected officers of said religious society for the year ensuing the said Easter Monday with the appellation affixed to each according to the rules, regulations, usages and canons of said Episcopal Church of the United States, that is to say: Bezaleel Wells, Joseph Beatty, Wardens; George Chapman, Brice Veirs, Edward Wood, Vestrymen, and the said Wells, Beatty, Chapman, Veirs and Wood having taken an oath faithfully to discharge their duties of our said offices, to give to the said religious society the name of St. Paul's Church, Steubenville, that being the name by which it has heretofore been known, and we, the said Wardens and Vestrymen, do further certify that the said meeting and proceedings were held and had in the township of Steubenville in said county and state. All of which is certified and made known for the purpose of obtaining corporate powers pursuant to the acts of the General Assembly of the State of Ohio, entitled "An Act for the incorporation of Religious Societies," passed the fifth of February, 1819, and an act to amend the same, passed on the fifth of January, 1821.

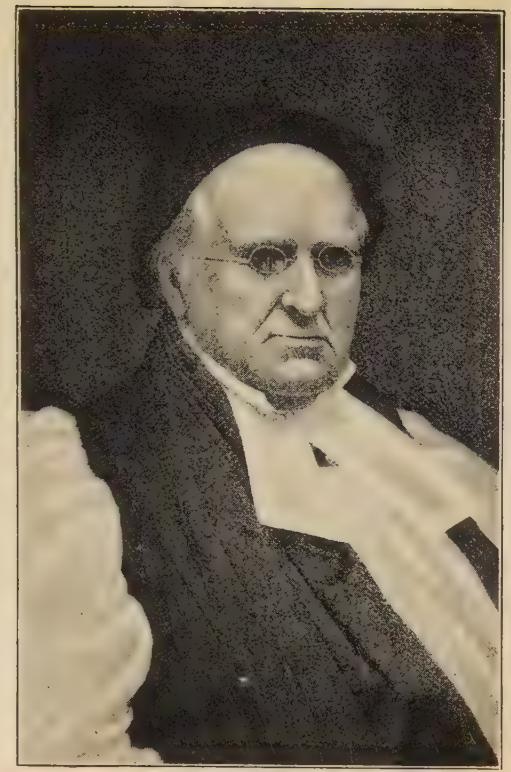
In testimony whereof, We, the said Wardens and Vestrymen, have hereunto subscribed our names and affixed our seals the ninth day of May in the year of Our Lord, 1825. [Signed and sealed by the parties above named.]

State of Ohio, Jefferson County ss:

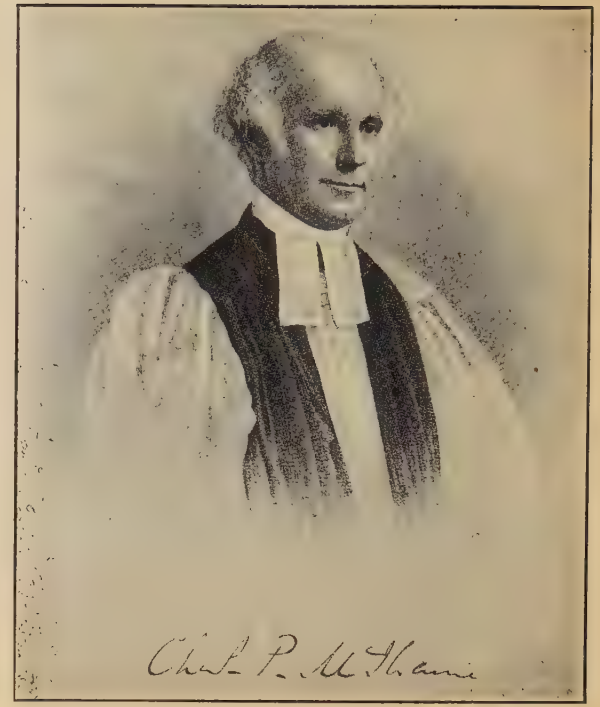
On the ninth day of May, 1825, personally appeared before me, a Justice of the Peace in and for said county, the above named [names recited], who duly qualified according to law incorporating religious societies. Given under my hand and seal the above date.

J. G. HENNING, J. P.

The proceedings for the incorporation of St. James's



RT. REV. PHILANDER CHASE.




RT. REV. CHARLES P. McILVAINE.

Church, which were filed on May 23, 1825, were practically the same, the certificate reciting that the parish was formally organized on December 1, 1816 (just sixteen years after the preliminary arrangement with Dr. Doddridge), that at the Easter Monday election held April 4, 1825, Edward Lewis and Gabriel Armstrong were elected Wardens, and William Cunningham, James Dugan and Daniel Dunlevy, Vestrymen, with Daniel Dunlevy, Robert Henderson and John McConnell, Trustess, all of whom were qualified, and on May 10 Messrs. Dunlevy, Henderson, Cunningham, Dugan and Armstrong signed the certificate. Mr. Lewis qualified as Warden before Peregrine Dempster, J. P., on May 20, and the others before Joseph Dunn on May 12.

The convention delegates this year were Messrs. Wright and Veirs from St. Paul's, and John McCullough and William Dunlevy from St. James's, all of whom, including Mr. Morse, took leading parts in the proceedings. Messrs. Morse and Wells were continued on the Standing Committee, and the latter elected deputy to the General Convention. On September 15 the Bishop arrived at Steubenville, where he preached on that and the three succeeding days, on the last date confirming thirty-two persons, and administering the Holy Communion to about sixty. The next day, 19th, accompanied by Mr. Morse and Rev. John Armstrong, the Bishop consecrated the now completed St. James's Church. Hundreds were present in the grove surrounding the church, and many were unable to obtain admittance. Fifty persons were confirmed and seventy-three received Communion. It will be noticed that episcopal visitations were not hurried in those early days. No. doubt Steubenville was especially favored in this respect on account of the family connections of the Bishop and the prominence of its citizens in the affairs of the infant

diocese. The advantage was mutual, and as every member of the parish had the opportunity of becoming acquainted with the head of the diocese, the benefit was great. Belmont and Monroe counties were visited at this time.

On April 1, 1826, the Vestry of St. Paul's assessed the annual pew rental as follows:

| | | |
|---|---|---|
| No. 1. | Bezaleel Wells | $20 |
| No. 2. | William R. Dickinson | 15 |
| No. 3. | John C. Wright | 20 |
| No. 4. | Nathaniel Dike | 12 |
| No. 5. | Brice and John Veirs | 15 |
| No. 6. | Jacob C. Hoghland and Dr. Dickson | 12 |
| No. 7. | Roswell Marsh and Mrs. Mason | 12 |
| No. 8. | Nicholas Hutchins | 12 |
| No. 9. | Joseph Beatty | 15 |
| No. 10. | George Chapman and J. Means | 15 |
| No. 11. | Thomas Maxwell and Mr. Durbin | 12 |
| No. 12. | Robert Thompson and Andrew Bustard | 15 |
| No. 13. | Joseph Brashear and Mrs. Hines | 11 |
| No. 14. | William Armstrong and Mrs. Henderson | 8 |
| No. 15. | James Henry and Thomas Foster | 8 |
| No. 16. | Benjamin Tappan | 10 |
| No. 17. | James Maley and Charles McDowell | 10 |
| No. 18. | John Ward and William Gwinn | 10 |
| No. 19. | Joseph Watkins and Mr. Fowler | 5 |
| No. 20. | Robert Campbell and James Watson | 6 |
| No. 21. | John Foster and Mrs. E. Johnston | 6 |
| No. 22. | Mrs. Egan and Dr. B. Mairs | 6 |
| No. 23. | Benjamin Doyle and Jacob Winters | 6 |
| No. 24. | Peter Wilson | 10 |
| No. 25. | John Dehuff | 10 |
| No. 26. | D. L. Collier and Mrs. Jones | 15 |
| No. 27. | Thomas Lewis | 7 |
| No. 28. | Edward Wood | 8 |

No. 29. Mrs. S. Barron..... 8
No. 30. James L. Alger and John Finley..... 7
John Hanlon ..... —
Total.....$325

The convention delegates for 1826 were Mr. Wells from St. Paul's, and James Dugan and Daniel Dunlevy from St. James's. Cross Creek Vestry this year, and until 1829, was composed of Alexander Cunningham, John Henderson, William Cunningham, James Dugan and Lewis Detur.

Out of 768 communicants reported in the diocese in 1826, St. James's is credited with 107, the largest of any parish on the list, leading the next highest, Christ Church, Cincinnati, by 36. St. Paul's had 54, thus at this time Jefferson County had over one-fifth of the whole, and if to these we add scattering returns from Columbiana, Belmont, Harrison and Monroe, the ratio is increased to about one-third. But being sheep without a shepherd, the natural increase from this source was lost to the Church in the next generation. One feature of Mr. Morse's work was the formation of parochial libraries, a custom which has unfortunately fallen into disuse.

During this year Mr. Morse organized St. John's Church, East Springfield, with about twenty families, part of whom had been members of St. James's parish. In his report he says: "Full employment (for a missionary) would be found within the bounds of Jefferson County alone, among the scattered members of our Communion, could one be procured; but although the fields are already white unto the harvest, there is, alas, no one to put in the sickle. It is impossible to combine with advantage the duties of a parochial clergyman and missionary." A lot of ground was donated, and a brick building 45x30 feet erected, there being no other house of worship in the village. The society was incorporated on

April 5, 1826, the Wardens and Vestrymen being John McCullough, John Scott, Jacob Shull, William McKinley and Charles Hunter. In the absence of regular services, the majority of the congregation continued to attend St. James's Church, twelve miles distant, whose communicant list the following year reached 114, and St. Paul's 69, while the diocese as a whole remained about stationary.

Another event was now at hand, not only interesting in itself, but destined to have an important influence on St. Paul's parish. Shortly after taking orders, Mr. Morse married the widow of a Moravian missionary, an Englishwoman and a very accomplished lady. During their honeymoon they stopped with Zanesville friends, where Mrs. Morse was attacked with sudden illness, ending in death. After his settlement in Steubenville, Mr. Morse was naturally thrown a great deal into the society of Miss Rebecca Wells, who, as related, became the wife of his cousin, Philander Chase Jr. After Mr. Chase's death, early in 1824, this friendship ripened into a stronger affection, resulting in their marriage on December 6, 1826, with Rev. John Armstrong officiating minister. The ceremony took place on Sunday after Evensong in the temporary chapel in the Academy. The bride is said to have worn on that occasion a beautiful white leghorn hat, trimmed with an embroidered veil of white net, which was thrown back over the silken wedding gown. The veil was embroidered by Miss Sarah Wood, a respected member of the parish. The union thus formed lasted over a third of a century, and the fatherless daughter of Mr. Chase grew to womanhood under the loving protection of her mother's husband.

The only change in the Vestry in 1827-8 was the election of J. C. Hoghland in place of George Chapman. Benjamin Doyle was appointed Collector. James Dugan

and Robert Maxwell were convention delegates from Cross Creek, and Mr. Wells from Steubenville, in 1827. Mr. Dugan attended from St. James's the next year, and the high water mark of 116 communicants was reported. In 1829 Edward Lewis took the place of J. C. Hoghland on St. Paul's Vestry, and in 1830 Brice Veirs succeeded Joseph Beatty as Junior Warden, which position he held until 1838. John H. Veirs succeeded B. Veirs as Vestryman, continuing such until 1847, when he became Junior Warden until 1852, then Senior Warden until 1859. Mr. Morse was made a trustee of the theological seminary in 1828, and that year started a Sunday School with sixty pupils. William Brown was convention delegate in 1829 from St. James's. Lewis Detur became Vestryman and remained until 1844.

On July 21, 1827, Mr. Morse purchased from Thomas Hamilton lot No. 45 in the Original Plat of Steubenville, joining the Academy property on the north, for $150. On this Mr. Wells erected a substantial brick house, still standing, which was the rectory until Mr. Morse's death in 1865. The grounds were improved by trees, flowers, and vines, from the last named being gather the fruit which furnished the parish Communion wine for many years. In the meantime the Academy corporation, having become financially embarrassed, its house and lot were put up at sheriff's sale and purchased by Mr. Morse for $666. The old Academy still stands, but having been altered into a dwelling, as stated, is scarcely recognizable. Lot No. 43 below this was bought by Mr. Morse from John M. Patterson on July 27, 1831. Some small tenement houses were erected on it, but they were razed a few years ago to make room for an enlargement of the city electric light plant, which also includes the Academy.

Messrs. Wells and B. Veirs represented St. Paul's at the convention of 1830, and James J. Foster, St. James's. Mr. Morse's report was of continuous labor performed, supplemented by lay reading. About this time he formed a temperance society at St. James's, having previously participated in the organization of one at Steubenville, the first in the county. With a private distillery on almost every farm, the outlook was very discouraging, but the leaven was a work until distilling, if not drunkenness, finally became an extinct industry in Jefferson County. He remained an ardent temperance advocate until the day of his death. The warning note was sounded, that if a missionary coud not be obtained, it would soon be too late.

Probably because of absorption in his labors at Gambier, with the increasing duties connected with his growing diocese, Bishop Chase was unable to hold another confirmation at St. James's until July 31, 1831, when nineteen were confirmed, and at Steubenville until August 7, when eleven were confirmed. John H. Veirs was the convention delegate this year, and Robert Maxwell from St. James's.

## CHAPTER VII.

### NEW CHURCH BUILDINGS.

Activity of the Woman's Society—Purchase of Lot—Brick Edifice for St. Paul's—First Pewholders—Consecration Services—First Pipe Organ in the Town—Mr. Morse in Charge of St. Paul's Alone—Mr. Gray at St. James's—A New Brick Church at Cross Creek—Educational Work—Diocesan Convention at Steubenville.

The time was now approaching when it was evident to the St. Paul's congregation that more commodious quarters as well as a more central location were necessary for a permanent place of worship. The women of the parish under the direction of Mrs. Morse had already formed a society to raise money for this purpose, and the results were so encouraging that at meetings of the Vestry held on January 21 and May 3, 1832, Messrs. Wells, Hoghland and Lewis were appointed a committee to secure subscriptions for a new church edifice. A paper was drawn up for signatures, which should be binding when the total should reach $3,000. This amount being obtained, Dr. J. Andrews, Nathaniel Dike, John H. Veirs, D. L. Collier and James Means were appointed a Building Committee. In the meantime the important matter of site had been settled. Robert Abraham, owner of lot No. 207, 60x180 feet, in the Original Plat of Steubenville, on the northwest corner of Fourth and Adams streets, had become involved financially, and, by order of court, the lot was put up at public sale on March 24, 1832, and purchased by the parish for $268, the deed being made by Roswell Marsh, Commissioner in Chancery. James McKinney had previously purchased a tax title in this lot, which, on April 2, 1832, he sold to Mr. Dike for

$25, and on August 3 the latter conveyed it to St. Paul's for the same amount. This with some other items brought up the total cost to $307.95.

Plans for a church building were procured from Rev. John H. Hopkins, then rector of Trinity Church, Pittsburgh, who, on October 31 following, was consecrated Bishop of Vermont in company with Rev. C. P. McIlvaine, for Ohio, and B. B. Smith, for Kentucky. The standard of ecclesiastical architecture in America was not very high at that time, the existing buildings being mostly remnants of the Georgian period, representing a decadence rather than progress. But Dr. Hopkins's churchmanship, combined with good taste, secured quite a churchly edifice for St. Paul's, which was in advance of any similar edifice then in this section. The plans provided a stone and brick structure of Early English or pointed architecture, 60x40 feet externally, with main entrance on Fourth street through a tower 12 feet square, with room above for organ loft and belfry. The top corners of the tower were ornamented by wooden horns, probably suggested by the altar horns in the Hebrew temple, from which the structure received the popular appellation of the "horned church." A basement about nine feet high was provided, of which about half was below the ground surface, allowing light and ventilation. The ceiling was rounded and quite lofty, and the nave, which, architecturally, included the whole building, was lighted by ten long lancet windows, four on each side and two at east end. A small choir gallery projected inwards from the tower, which was afterwards extended over the centre block of pews, and subsequently the entire width of the church. It will be seen from the accompanying diagram that the centre of the church was occupied by a solid block of pews with an aisle on each side, and short pews extending to the walls. The inside dimensions

were 57 feet 9 inches by 38 feet, of which 11 feet 8 inches were set off for chancel and pulpit. The latter was a large high structure standing about three feet from the west wall, reached by a stairway behind a screen, which afforded a receptacle for vestments, which in those days consisted of a surplice reaching to the feet, black silk stole, and black gown for preaching. The prayer desk was placed in front of the pulpit facing the people, and the altar or communion table in front of that, the whole popularly known as the "three decker." Outside buttresses were placed more for the sake of appearance than of necessity.

Work progressed with sufficient rapidity to allow the laying of the corner stone of the new building on July 9, 1832, which ceremony was conducted by Rev. Mr. Morse. The structure was about a year in reaching completion, the first assignment of pews dating from September 21, 1833, although they may have been in use shortly previous to that date. At first only 44 out of the 62 seats are recorded as having been taken at the following rates:

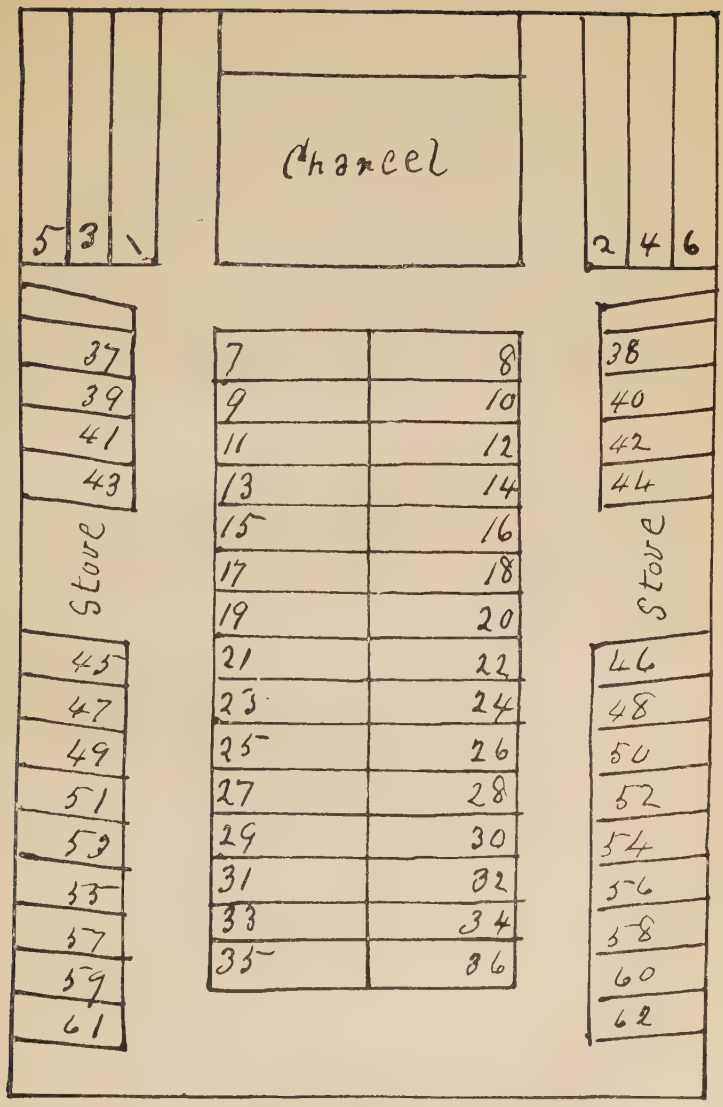
| No. | Name. | Price. | No. | Name. | Price. |
|---|---|---|---|---|---|
| 1. | Rector ..... | | 18. | Martin Andrews .... | 6 |
| 2. | Nathaniel Dike..... | $12 | 19. | Mrs. F. Wilson..... | 10 |
| 3. | James Means ..... | 15 | 20. | Nicholas Hutchins... | 10 |
| 4. | Benjamin Tappan ... | 15 | 21. | Mrs. S. Page..... | 10 |
| 5 | Alexander Wells .... | 15 | 22. | Richard Hooker .... | 10 |
| 6. | James Maley ..... | 15 | 23. | Edward Wood ..... | 8 |
| 7. | Benjamin Mairs .... | 10 | 24. | John B. Doyle..... | 8 |
| 8. | John H. Veirs..... | 10 | 25. | Clark & Wm. Speer. | 7 |
| 9. | Samuel Stokely ..... | 12 | 26. | J. Algeo ..... | 7 |
| 10. | John Andrews ..... | 12 | 27. | Mr. Walker ..... | 6 |
| 11. | C. C. Wolcott..... | 12 | 28. | David Foster ..... | 6 |
| 12. | J. C. Hoghland..... | 12 | 29. | Thomas Taylor ..... | 6 |
| 13 | Roswell Marsh ..... | 12 | 30. | Andrew Bustard .... | 5 |
| 14. | Henry Holdship .... | 12 | 31. | Mr. James ..... | 4 |
| 14. | George Beatty ..... | 12 | 32. | Mrs. Elliott ..... | 4 |
| 16. | E. Lewis ..... | 12 | 33. | Mr. Blackburn ..... | 3 |
| 17. | Mathew Henderson and Winters..... | 6 | 34. | Finley & Gamble.... | 3 |
| | | | 35. | | |

| | | | |
|---|---|---|---|
| 36. | | 42. Mr. Scott ..... | 8 |
| 37. Edward Lewis ..... | 6 | 43. Mrs. May ..... | 8 |
| 38. Isaac Jenkinson ..... | 5 | 44. Alexander Doyle ... | 6 |
| 39. Wm. Armstrong .... | 4 | | |
| 40. Mrs. Patience Doyle. | 8 | | |
| 41 McGuire Doyle ..... | 8 | Total.....$360 | |

The two front pews on the sides seem to have added to the original plan, the one on the south being assigned to B. Wells. About the same time Messrs. Bartly and Hebron appear to have taken Nos. 45 and 47.

The church now being ready for consecration, the new Bishop of Ohio, Rt. Rev. C. P. McIlvaine, made his first visitation to Steubenville, arriving here on the evening of Friday, December 6. The next morning he addressed the Vestry and assembled the candidates for confirmation, twenty-two in number. In the service which followed the Bishop and rector were assisted by Mr. Armstrong. The next day, Sunday, the solemn service of consecration was held, followed by the Holy Communion, and an offering of $27.50 for missions. The Bishop in his convention address the following year, said: "The new church at Steubenville is one of much interest, not only on account of commodiousness and excellent appearance of the building and the kindness and growing Christian spirit of the those who worship there, but particularly as it presents a striking evidence of how much the untiring, unpretending efforts of the female members of Christ's flock may accomplish for the building up of His Kingdom."

The Bishop adds: "I next visited St. John's Church, East Springfield, yet unfinished, and preached twice. The day following visited St. James's, Cross Creek, preached twice in what I believe is the oldest Episcopal Church in the diocese, and confirmed seven persons. I also visited




PEW PLAN OF ST. PAUL'S, 1833.

St. Thomas's Church, St. Clairsville, and St. Peter's, Morristown."

Mrs. Morse was an accomplished musician, and no doubt with her small melodeon, aided materially in rendering that portion of the Church service at the Academy. With the erection of the new church a small pipe organ was purchased, which, with its successor, was the only instrument of that kind in the town for many years.

Immediately after the consecration the Building Committee submitted a report of its receipts and expenditures as follows:

RECEIVED ON ACCOUNT OF LOT AND BUILDING.

| | |
|---|---|
| By the President Ladies' Sewing Society... | $407.96 |
| By the Citizens of Pittsburgh..... | 299.00 |
| By the Citizens of Steubenville..... | 2,623.50 |
| | $3,330.46 |
| Borrowed from F. & M. Bank of Steubenville, $400, deducting $8.47 interest..... | 391.53 |
| Total receipts ..... | $3,721.99 |

EXPENDITURES.

| | |
|---|---|
| For Lot ..... | $307.95 |
| Payment to H. Phillips, stone work..... | 755.10 |
| " " A. Shaw, brick work..... | 929.10 |
| " " William Thompson, carpenter... | 1,267.75 |
| " " Mr. Drake, excavating, etc..... | 62.49 |
| " " A. Doyle, plastering..... | 143.75 |
| " " J. C. Hoghland, Trav. Ex..... | 14.75 |
| " " William Hawkins, painting..... | 15.00 |
| " " John Nixon, painting fence..... | 10.00 |
| " " M. Roberts, spouting..... | 31.10 |
| " " Sundries ..... | 9.27½ |

| | |
|---|---|
| " " on account of Organ..... | 115.62½ |
| " " on account of lamps..... | 37.00 |
| Total on account of lot and house..... | $3,698.79 |
| Balance on hand..... | 23.20 |
| Paid on account of stoves to Mr. Means.... | 18.00 |
| | $5.20 |
| Balance due on good subscriptions..... | 100.25 |
| | $105.45 |
| Due to William Thompson ..... | $217.52 |
| " " A. Doyle ..... | 30.00 |
| " " M. Roberts ..... | 8.00 |
| " " Bank ..... | 400.00 |
| Total ..... | $655.52 |
| Deduct ..... | 105.45 |
| Net indebtedness ..... | $550.07 |
| Deducting payment on organ..... | 115.62½ |
| Due on lot and building..... | $434.44½ |

RECEIVED ON ACCOUNT OF ORGAN.

| | |
|---|---|
| From Ladies' Society..... | $100.00 |
| From Subscriptions ..... | 167.12½ |
| From Church fund..... | 115.62½ |
| | $382.75 |

DISBURSEMENTS.

| | |
|---|---|
| Purchase money ..... | $350.00 |
| Setting and tuning..... | 30.00 |
| Freight and drayage..... | 2.75 |
| | $382.75 |

ADDITIONAL RECEIPTS.

| | |
|---|---|
| From Ladies' Sewing Society, carpeting, pulpit trimming, etc. | $70.00 |
| From Mrs. J. S. Dike, pulpit lamps | 25.00 |
| From Bequest from Mary Lord, Bible, Prayer Book and Hymn Book | 25.00 |
| From Mr. Holdship, Prayer Book | 5.00 |
| From Mr. Lewis, chairs | 8.00 |
| From Mr. Browning, charity boxes | 4.00 |
| | $137.00 |
| Total receipts from all sources | $4,126.11½ |
| Total indebtedness | 550.07 |
| Total cost of property | $4,676.18½ |

As an offset to the indebtedness there was a vacant tract on Adams street, 90x60 feet, and vacant room in basement, which might be rented for $30 per annum.

A pewter Communion set was procured, consisting of large flagon, paten, two chalices and alms plates, Queen Anne style, which remained in service until the year 1864-5, when their place was taken by a silver set presented by E. F. Andrews and wife as a thank offering for recovery from illness. The original set is still in possession of the parish, together with the quaint alms boxes and chancel books. A portable font, the bowl hollowed from a marble block about eight inches high, was also among the furnishings, which disappeared a few years ago. The offerings, except at Communion, were received in a velvet bag attached to a pole the length of a pew, subsequently replaced by walnut boxes with short handles, and these were used until about 1872, when alms plates succeeded them. The mensa of the altar was a marble slab, resting on four mahogany supports. A

portion of it now does service as a credence table in the present church.

The last parish meeting in the Academy was held on April 21, 1833, at which time Dr. John Andrews and Nathaniel Dike were added to the Vestry, and Henry Holdship the following year, who was succeeded in 1834 by J. C. Hoghland, and Benjamin Browning in 1835. Dr. John Andrews was then treasurer. Comunicants numbered 65 in 1833, and 70 in 1834, Sunday School scholars 70 and 80. St. James's reported 94 and 55 communicants, Sunday School, 30 and 35, the diminution being due to the separation of St. John's, East Springfield. The usual plea was made for a missionary. B. M. Atherton represented St. James's at the convention of 1833. Neither parish was again represented until 1837, when John H. Veirs represented St. Paul's. On September 20, 1835, sixteen were confirmed at St. Paul's and ten at St. James's on the next day. On May 21, 1837, two were confirmed at St. Paul's, and three at St. James's on the 19th, in two years. Whether there was any connection between the infrequency of episcopal visitations and the shrinkage of confirmation classes is impossible to say, but it is apparent that the leadership in diocesan affairs had drifted into other sections. A gradual increase in communicants as well as Sunday School scholars is reported from St. Paul's, with the rural parishes about stationary.

John Boyer was appointed sexton of St. Paul's on January 1, 1834, at a salary of $40 per year. On November 30 of that year the Vestry authorized the plastering of the west end of the basement, and that it be rented to Mr. Powell for school purposes at $30, it having already been occupied by Mr. Dempster for that purpose since March 20 preceding, but objected to for want of plastering. Mrs. Sheldon was given the privilege of

ST. JAMES'S CHURCH, CROSS CREEK. BUILT 1864.

ST. JOHN'S CHURCH, EAST SPRINGFIELD, BUILT 1833.

occupying the east half for a school, in common with the Sunday School. December 4 the organ gallery was ordered to be projected forward five feet and extended laterally the width of the central body of pews to accommodate additional singers. On December 3, 1834, an auxiliary educational and missionary society was formed with the rector as president; Dr. Andrews, treasurer and secretary; Messrs. Wells, Browning and Veirs, collectors. There is no subsequent report.

During the early part of 1835 a single story brick house, 18x38 feet, for the sexton was erected on the west end of the parish lot, and on June 1 Mr. Branson was chosen, he agreeing to give his services for the use of the house. The cost was $374.84. This with other extra expenses brought the parish debt up to $633, which was extinguished during the following year. William Goldrich succeeded Mr. Boyer as sexton, and occupied a room in the basement. B. Tappan and Mr. Allen also had an office there.

On April 7, 1836, the Vestry pledged the parish to pay the rector $300 per annum for three-fourths of his time, and decided that his whole time should be secured as soon as possible. A resolution was adopted to consider the propriety of declaring all the pews in the church free and open, which was quite a forward step for that day. A subscription was started for this purpose, which met with fair success, but the movement was evidently in advance of the times, and was not completed.

At the parish meeting of St. James's Church on April 3, 1837, it was reported that subscriptions of about $1,500 had been obtained towards the erection of a new church, and it was resolved to build a brick structure 33x55 feet. The Vestry and Building Committee having this work in charge were composed of John Henderson, John Elliott, James Cunningham, James Dugan, Lewis

Detur, William Cunningham, Daniel Dunlevy, George Henderson and George McCullough. Rev. Dr. Morse resigned the rectorship on October 10, and was succeeded by Rev. Richard Gray here and at St. John's.

Mr. Morse was now able to devote his whole time to St. Paul's, in recognition of which his salary was increased to $400 per annum, not a very princely sum if paid regularly, as it was not. At this point it may be well to note that one of the strongest foes of intemperance at a time when there was practically no restraint, was Dr. Morse. In a book of notes by Robert A. Sherrard, a leading pioneer and member of the Presbyterian Communion, we find the following: "It was during the time while Rev. Mr. Morse was pastor of St. James's Church that he formed the first temperance society in it that was to be found anywhere in Jefferson County except in Steubenville, which last mentioned society was the first in Steubenville or the county, and was gotten up under the vigilance of Rev. Dr. C. C. Beatty, Rev. Mr. Morse and others. I, R. A. Sherrard, signed the pledge of both societies the fall of 1830."

Following the example and training of their predecessors beyonds the seas, educational matters have always occupied a leading place in the minds of American Churchmen. The Jamestown pioneers, having opened the first free school on this continent followed by its outgrowth in the form of higher education, wherever any of their offshoots rooted the same policy was followed. We have already seen how the Worthington Churchmen as one of their first acts laid off a portion of their land for educational purposes, and how the inspiration which imparted life to the Kenyon College project came from Steubenville as well as an active part in its organization. So it was in direct line with the teaching of the Church that Mr. Wells should erect the first building in Steuben-

ville devoted exclusively to school purposes. It was a one-story structure on the site of the present electric light plant, painted red, from which it took the name of "The Little Red Schoolhouse," a title which has passed into a proverb as indicating the first public school building in Ohio. W. C. Howells, father of the novelist, who attended this school, has left us a description of it, with mention of his companions, the Wells children, and others, among them Edwin M. Stanton, a delicate, studious child. Another step was taken when Mr. Wells, in 1818, inaugurated the Academy project, whose building was to be the home of the infant congregation for eleven years. As previously indicated, one of the first uses of the new church basement was for school purposes, and by 1838 the town was pretty well supplied with private schools. The time had now come, however, when the matter of elementary education could no longer be left solely to private enterprise, and here again the members of the Church came to the front. Necessary legislation had already been provided, and the first Board of Education appointed, consisting of Dr. John Andrews, president, James Means and Dr. C. C. Beatty, who had been conducting a flourishing female seminary. A meeting was held at Dr. Andrews's office on October 1, when a resolution was adopted submitting to the people the question of a tax for the erection of two suitable school buildings, one in the north, and the other in the south end of town. Details of these proceedings will be found in the author's history of Jefferson County. Suffice it to say that the buildings were erected and opened for use the following year. At the outset a difficulty was met, which required some tact and a broad-minded spirit to overcome, but Messrs. Andrews and Means were equal to the emergency, as the following extracts from a report pre-

sented by them at a school meeting held in September, 1840, will indicate:

> We presume it is not too much to say that whatsoever may be the present public opinion on this subject until recently free schools have proved, among us, to be almost useless so far as any permanent useful result is concerned. In investigating the cause of this important fact the circumstance which, among many others of minor importance, presents itself to our minds as the most operative, is the fact that every free school had carried with it the belief or apprehension that it was regarded as a "poor school," a circumstance which, in a free country like ours, where all stand upon a just equality, and where wealth gives to its possessors no precedence in public estimation, strikes at the root of any institution designed for the moral and intellectual improvement of the community. Our first object, therefore, and, as we deemed it our first duty, was to remove this unfounded and injurious view of the intention of free schools. We resolved, if the public would sustain us in the attempt, to make the free schools of Steubenville equal to any other schools of similar design in the place; to place them on such a footing of character, respectability and usefulness that anyone desirous of giving his children a common English education would be anxious to have them educated in these schools. * * * The branches taught in the various schools embrace the letters, spelling, reading, writing, grammar, arithmetic and geography. The Bible is used as a reading book, as well from its conviction of its value as perhaps the purest specimen of the Anglo-Saxon tongue, as also with a view to impress the minds of our youth with the only moral and religious principles which can make them useful citizens of an enlightened republic. No one can enter the rooms without being sensible of the order and quiet that are preserved, and that our free schools are no longer regarded as scenes of confusion, idleness and insubordination. It is not to be supposed that the schools are the best the district can have, but that they are as good as can be expected under the circumstances in which the district is placed, and that they may be regarded as the commencement of a new era in our free schools.

With this as their magna charta the progress made by Steubenville public schools is not surprising. While the public schools at first were only intended to teach the elementary branches, yet it was natural that there should arise a demand that some, at least, of the higher forms should be added. On August 4, 1853, Hon. Thomas Means addressed a public meeting on Ohio schools,

which was followed by a resolution recommending the erection of a new schoolhouse and the organization of a high school. The latter project was carried out, and the purchase of the "Grove Academy" on North Seventh street a few years later furnished for a while a home for the same, instead of rented rooms. It was very appropriate that the new high school building was named Wells, built on the former home of John B. Doyle, a Churchman of the next generation.

Early in 1839 steps were taken towards purchasing a bell for the church, and also to have the outside of the building painted. On August 12 it was reported that a bell weighing 837 pounds had been procured at a cost of about $500. This bell, of excellent tone on treble G, is still in use. Bishop McIlvaine visited the parish on May 12, and confirmed fourteen. The rector was absent in the East two months during the past year, while Rev. Mr. Horrell officiated.

The diocesan convention met at Steubenville for the first time on September 12, 1839. The local representation was naturally quite full, being Messrs. Wells, Andrews and J. H. Veirs from St. Paul's; Robert Henderson, Alexander Elliott and John Cunningham from St. James's, and George Hammond and James Patten from St John's. St. Paul's reported 100 communicants, 21 baptisms, and 22 funerals during the year; 100 Sunday School scholars and 16 teachers. St. James's had 71 communicants with 6 baptisms, 1 marriage and 3 funerals; St. John's, 36 communicants, 9 baptisms, 1 marriage, and 4 funerals; the new church edifice enclosed. The wood from old St. James's was used in building a rectory on an adjoining tract. John Elliott was Junior Warden, 1837-9, afterwards a Vestryman.

St. Stephen's Church, East Liverpool, a neat frame building, was reported consecrated the previous year

with four persons confirmed. It was supplied every third Sunday by Rev. Mr. Laird, who also officiated at Wellsville.

Messrs. Wells and John Veirs represented St. Paul's in the convention of 1840, which was chiefly noticeable for the Bishop's address against the so-called Oxford movement, which had begun to have some effect in America, although it could hardly be said that it was observable in Ohio. Mr. Wells and Dr. Andrews were elected trustees of the theological seminary, and Rev. Dr. Morse chosen deputy to the General Convention. Mr. Gray reported the new church at Cross Creek ready for consecration, in which services had been held since the beginning of the year. Communicants reported were: St. Paul's, 110, with Sunday School of 100 scholars and 15 teachers; St. James's, 77; St. John's, 37. Services were also held during the year at Amsterdam, Carrollton and St. Clairsville.

John H. Veirs and John Bayless represented St. Paul's and St. James's in the convention of 1841, where the Bishop delivered another broadside against the Oxford movement, predicting the direst results should it ever obtain a serious footing in the American Church. Mr. Gray reported having built a comfortable residence at St James's, where he hoped to spend the remainder of his days as a father surrounded by his children. He also officiated at various adjacent missions. Mr. Bayless was elected General Convention Deputy, and St. Paul's reported 108 communicants.

In 1842 Mr. Lewis declined re-election as Junior Warden, and Edward Wood was chosen in his place. Alexander H. Andrews was added to the Vestry, succeeding Dr. J. Andrews as treasurer the following December; B. M. Browning, collector. On Saturday evening, March 26, after an interval of nearly three years,

Bishop McIlvaine visited St. Paul's and confirmed a class of sixteen. The following Monday he confirmed six at East Springfield, the next day fourteen at St. James's, after an interval of five years. Here he consecrated the new brick edifice erected the previous year.

James Means, Sr., was added to the Vestry in 1843, and Messrs. Veirs and Wells attended the convention. Bexley Hall at Gambier was completed that winter. St. James's churchyard was enclosed by a board fence. Although suffering from removals, the parish reported 85 communicants, and St. Paul's, 102. The latter church was repainted through the efforts of the women. On October 23 the Vestry resolved to raise $400 by subscription to pay off indebtedness of various kinds which had accumulated.

In 1844 Andrew Bustard succeeded Alexander Andrews, deceased, and Nathaniel Dike as Vestryman, and Messrs. Wells and John Andrews attended convention with John McCullough and George Hammond from St. James's. John White was made Vestryman at the latter. Fourteen were confirmed at St. Paul's on March 24, there now being 115 communicants, 100 Sunday School scholars and 12 teachers. The $400 debt above mentioned was cleared off. Mr. Gray reported St. Alban's mission at Deersville, Harrison County, and 78 communicants at St. James's. Nine were confirmed on November 10 at St. James's, and two at St. John's.

David Foster succeeded Mr. Browning as Vestryman in 1845, and Mr. Bayless represented St. James's at the convention. St. Alban's reported promising work. Communicants were about the same, but St. Paul's Sunday School, for some unexplained cause, showed a drop to 60 scholars and 10 teachers.

On April 22, 1846, the Bishop visited St. Paul's, confirming five persons, also one at St. John's, East

Springfield; four at St. James's, on the 24th, and eleven at St. Alban's, Deersville. Charles Moorehead and Andrew Underwood were made Vestryman at St. James's. On August 14 Mr. Wells, who had been Senior Warden of St. Paul's since 1820, entered into Paradise. The convention met on August 6 at Delaware with no delegates present from this section. St. Paul's reported 116 communicants, with 65 Sunday School scholars; St. James's, 71; St. John's, 29, with 40 scholars; St. Thomas's, St. Clairsville, 23; St. Alban's, 16.

## CHAPTER VIII.

### THE OXFORD MOVEMENT.

Opposition of Bishop McIlvaine—Enlargement of Church Fabric—New Organ Installed—Changes in Choir—Parish Burial Grounds — Infrequent Confirmations — Assistant Bishop Chosen—Chancel and Other Improvements—Assistant Rectors—First Ordination in St. Paul's—Early Christmas Festivities and Decorations.

It would be foreign to the purpose of this work to discuss at length what is commonly known as the Oxford or Tractarian movement, yet the great hostility exhibited against every phase of it by Bishop McIlvaine, and his eagerness to extend his episcopal authority to its utmost limit (and beyond) for the suppression of every symptom of inclination towards that heresy (?) make a reference to it unavoidable. Even a cursory reading of history shows that the Church of England during the latter part of what is known as the Georgian period, including the reign of William IV., had reached the lowest point spiritually in its history, not excepting the Cromwell rebellion. The chief offices were regarded as perquisites of the ruling political party, the minor ones a refuge for friends of patrons, while the people at large were indifferent, and, if not relapsing into infidelity, were at least becoming neglectful of all the offices of religion. Here and there a saintly priest or thoroughly consecrated bishop preserved the salt which was to revivify the Church, but it is undeniable that, taken as a whole, the Proudies, the Slopes, and often worse, were in the ascendency. The Wesleyan movement of the eighteenth century having failed to affect the corporate life of the Church, had developed into an emotional religion,

and now was separated from her communion. One outward and visible sign of this spiritual deadness was the slovenly conducted services, decaying churches and meagre congregations, which vied with the priest in carelessness and irreverence. In some respect the situation in America was better. The Church here was free from party politics and party patronage, and its emoluments were not sufficient to attract parasites, whose motive was only to secure a comfortable living. The moral standard of the clergy as a whole was high, and although in 1840 there was only one communicant to every three hundred population, yet some advance had been made. But the American Church was a feeble body, among other religious organizations numerically stronger, and its own members were too often inclined to apologize for being "like the Catholics," rather than staunchly assert the claims of their branch of the One Catholic and Apostolic Church in the United States. As an illustration of the feeling of those times, Bishop Meade, of Virginia, in his entertaining history of the old churches and families in that state, gives devout thanks that Tractarianism never obtained a lodgment within his jurisdiction. Deserted and tumbling churches, vice and immorality were rampant, but the dreadful baccilli from Oxford University halls were non-existent so far as the sacred soil of the Old Dominion was concerned. To meet the statements and arguments of the Tractarians was confessedly difficult, but there were two remedies which were promptly brought into requisition. The time had passed when those of opposite views could be burned at the stake by the party in power, but other forms of persecution were at hand. The offenders could be deprived of their livings, or, if they could not be ousted, the bishops could refuse to visit their churches for consecration or confirmation, thus practically placing an episcopal interdict

upon the offending parish. In England there were even instances of imprisonment where the rector had ventured to follow not only the ancient practices, but the example of Cranmer and the great divines of the post reformation. In America a priest could not be sent to prison for preaching the doctrine of the Real Presence, conducting a choral service, or having a surpliced choir (the two latter being general, however, in English cathedrals), but there were other methods of coercion nearly if not quite as efficacious. It should be remembered that in its inception the so-called Oxford movement was mainly doctrinal, and Dr. Pusey, its ablest leader, was anything but a "ritualist." But it naturally followed that higher ideals of doctrine and manner of living should lead to higher ideals of worship, deeper reverence for holy things, and a desire for better surroundings. Hence the earlier addresses of Bishop McIlvaine were directed again the promulgation of those doctrines which, in the minds of their opponents, could only end by their advocates falling "into the cesspool of Rome." But the conflict soon reached the second stage. In his convention address of 1846 the Bishop delivered the longest dissertation yet promulgated against the new movement whose effect even yet had scarcely become noticeable in Ohio, announcing that he had refused to consecrate a church where there was an altar, and would observe this rule in the future. By an altar he meant any apparently solid structure whereon was celebrated the Holy Communion. The only piece of furniture in this line which would pass muster must be a table in the ordinary use of that term, made of wood, with visible legs, and unattached to the church. The marble mensa of St. Paul's had apparently escaped his attention. Possibly the legs saved it, although they were fastened to the floor.

The Vestry chosen at the Easter election, 1847, was composed of Edward Wood and John H. Veirs, Wardens; Dr. John Andrews, James Means, Andrew Bustard. David Foster (treasurer), Abner L. Frazer (clerk). The same were chosen the two following years. During 1847 the Bishop moved his residence from Gambier to Cincinnati, where he resided until his death. St. Stephen's Church, East Liverpool, was supplied at this time by Rev. J. B. Goodwin of Virginia, and there was no material change in the other parishes. Fourteen persons were confirmed in St. Paul's on April 2, 1848, and three at St. John's. The former reported 122 communicants and 95 Sunday School scholars, with 15 teachers. St. John's, 24.

There were no lay delegates from here in the conventions of 1848, 1849 and 1850, and no marked change in the number of communicants. David Foster, Abner L. Frazer and John B. Doyle were appointed a building committee in 1849 to take charge of a contemplated extension of the church edifice. On March 31, 1850, the Bishop visited St. Paul's and confirmed 17 persons, 7 at St. James's, and 4 at St. John's. Francis A. Wells succeeded Mr. Foster on the Vestry in 1850. Robert Henderson was requested to form a choir by the St. James's Vestry on November 10, 1848.

B. M. Browning was added to the Vestry in 1851; John H. Veirs and George Beatty were convention delegates, with J. Detur and A. Underwood from St. James's. Mr. Gray, on February 7, had resigned the latter parish and removed to Cincinnati, Dr. Morse taking temporary charge until October 25, when he was succeeded by Rev. Humphrey Hollis, who added East Liverpool to his other charges. During this year was built an extension of fifteen feet to the west end of St. Paul's, giving an inside length of about 74 feet. The city gas

OLD ST PAUL'S

works having been completed about this time, upright standards of two lights each were distributed at intervals along the pews, the whole costing $600. The improvement was continued the following year by the arrangement and fitting up of a Vestry and robing room about fifteen feet square, which, with painting the entire exterior, cost $410.52. At the same time the Sunday School room in the basement was improved by the young men. Of course, the chancel was moved back with the extension, and widened to the block of three pews on either side. The three-decker arrangement of pulpit, reading or prayer desk and altar in front was retained, but the first was now against the west wall and entered by a flight of steps and door directly from the vestry. Other parts of the chancel were reached through a door south of the pulpit, and after the reading of the service the minister would retire to the vestry room, doff his surplice and reappear in the pulpit in his academic gown of black silk and white throat bands.

The death of Edward Wood the preceding September vacated the Senior Wardenship, and at the election in 1852 John H. Veirs was made Senior Warden, Andrew Bustard, Junior Warden, and Dr. Joseph Mitchell added to the Vestry. On Tuesday evening, April 13, twenty-three were confirmed, and four the following evening. Communicants reported, 147; Sunday School scholars, 112, with 15 teachers, everything indicating that the parish was in a prosperous condition.

At the Easter election, 1853, Thomas P. Fogg succeeded Mr. Browning, deceased. The parish was now aiding a candidate for the ministry at Gambier at a cost of $100 per year, and arrearages of the rector's salary amounting to $300 were liquidated. By the energetic efforts of the women a sweet-toned organ was purchased from the firm of Hall & Labach for about $1,000, and

the smaller instrument, which had done duty since the building of the church in 1833, was sold to a Moravian congregation in Tuscarawas County for $100. This, like its predecessors, being the only public pipe organ in the town, naturally attracted a great deal of attention. It was a four octave, single manual instrument of nine registers or speaking stops, viz.: Stop diapason, open diapason, principal treble and bass, trumpet, flute, twelfth, fifteenth, and sub-bass with octave and a half of pedals. One principal was afterwards extended clear through, the other being connected with a tremolo. There was a pedal coupler to keyboard, and foot lever for throwing on or off the trumpet, twelfth and fifteenth, the pipes except the sub-bass being inclosed in a swell box. The case was gothic dark wood with gilt pipes and quite ornamental. A legacy of $200 at this time allowed the extension of the choir gallery across the full width of the church, giving ample space for a large body of singers. In fact, St. Paul's had now one of the best equipped plants in the middle west, the most churchly edifice in the city, and was fully up to the times.

Almost if not quite from the organization of the parish the music had been in charge of Miss Rebecca Wells, afterwards Mrs. Philander Chase and Mrs. Morse. She probably used her own little melodeon in the Academy, and when the original organ was installed in the new church it was placed in her hands. Later she trained her daughter, Miss Mary Chase, to be her successor when her health should fail, and, having fainted one day while at the keyboard, Miss Chase took her place, which she held until after the purchase of the new organ in 1853. Of course, all pipe organs were pumped by hand in those days, and many years after Miss Chase had a call from Hon. Edwin M. Stanton and Prof. Eli Tappan,

who recalled the fact that they were among her original organ blowers.

On December 26, 1853, a class of twenty-two was confirmed, and the year closed under most encouraging auspices. Some small clouds were gathering, but as yet they were scarcely visible. One person was confirmed at St. John's.

In the early days of this country the primitive Anglo-Saxon idea of God's Acre, with the parish church in its midst, and the remains of the faithful departed placed about it, awaiting the final resurrection, was generally carried out. The old parishes along the Atlantic coast stretching north and south from Jamestown bear silent witness to the wish so beautifully expressed by Bishop Coxe:

And all round the church was a churchyard,
With beautiful clumps of trees,
The churchyard cross was planted
On a hillock—like Calvary's.

A quaint little roof o'er the gateway,
Where the funerals paused with the bier!
When the priest came forth with his surplice,
He began the service here.

* * * * * *

And there I mused till the bell tolled,
And thought, with the soul in bliss,
The best of good things for the body
Were to sleep in a spot like this.

But the exigencies of city life, together with the impossibility of securing sufficient land, compelled a change in this respect. When Steubenville was laid out in 1797 Bezaleel Wells donated two lots 120x180 feet at the

northwest corner of Fourth and South streets for a graveyard, which continued in general use until 1831, when its crowded condition necessitated a new arrangement. At this time the St. Paul's congregation was contemplating the erection of a new church, and as it was impossible to secure sufficient ground for a graveyard at the site of the proposed edifice it was necessary to look elsewhere. Accordingly, on April 2, 1831, the Vestry purchased from James Ross for the nominal sum of one dollar a tract fronting 160 feet on Fourth street extension below Slack, and running 316 feet through to Fifth street, to be used for burial purposes. Other organizations purchased adjoining tracts, and for the ensuing twenty-five years all the land between Fourth and Fifth streets, below the present public library property, was the town cemetery. The ground was not held in common, but each organization had its particular section, subject to its own control. This property was then outside the corporation limits, but was afterwards included in the city, and during the early fifties it became apparent that additional burial space would be necessary. Accordingly, at a meeting of the Vestry held on the evening of November 23, 1853, a committee consisting of Dr. J. Andrews, A. L. Frazer, A. J. Beatty, E. T. Tappan and Thomas Means was appointed "on behalf of this church to meet and confer with committees from the several Protestant churches of this city for the purpose of establishing a new cemetery outside of the city limits." As a result of this meeting a tract of fifty acres was selected from the Huscroft farm on Market street extension, and on February 25, following, a corporation was formed under the name of the Union Cemetery Association. While the organization was purely secular and not under the control of any religious body, churches were invited to become stockholders, as several of them did. St. Paul's taking fifty shares. The capital was

$10,000, divided into 1,000 shares of $10 each. The original stockholders, both corporate and individual, or their assigns, had the first choice of lots up to the price of their stock, which then ceased to possess any intrinsic value, as the entire income of the Association, whether from sales of lots or otherwise, has been devoted to the care of the grounds, necessary enlargements and improvement, and in late years towards a permanent endowment fund. The property now includes about 250 acres, whose beauty are the admiration of all visitors.

The grounds were opened by a general picnic on July 4, 1854, and on the 15th the first board of trustees was chosen, Dr. Andrews representing St. Paul's, who was succeeded by James H. Blinn, and the present writer since 1872. In order to dispose of the South Fourth street property it was necessary to obtain a quitclaim from the Ross estate, which was given by William H. Denny, administrator *de bonis non* of James Ross, on January 5, 1854, for one dollar. Availing itself itself of its privilege as a corporate stockholder, St. Paul's Church selected lot No. 3 section acre for such of its members as desired to use the same, and at once proceeded to put it in proper shape for use, although the deed does not appear to have been executed until April 30, 1857. John D. Slack, who was landscape gardener for the cemetery, plotted the tract into fifty-six lots with a semi-circular driveway, and individual or free ground at each end. A large lot was reserved for the needs of the rector's family in which are buried young sons of Rev. Charles Gillette and M. W. Burt. It was resolved that no burials should be made in the "Old Cemetery" after January 1, 1856, and individuals at once began removing members of their families to the new tract. When this had been done as far as possible, the parish took up the bodies of all who could be found and removed them also. On May

22, 1867, the Fourth street tract was sold to Robert Mears for $1,400, and the following year the city Board of Education secured from the Wells heirs as a gift their quitclaim to the lots on the corner of Fourth and South streets, whereon the Grant school building was erected. Practically all the lots in the Church Acre have been sold, and possibly the majority of the present parish have burial places in the general cemetery.

Mr. Wells having declined re-election to the Vestry in 1855, Alexander J. Beatty was chosen in his place. J. H. Veirs attended convention. The rector's arrearages were reported at $211, and a committee was appointed on the subject. Twelve persons were confirmed on April 29, and for several years a marked diminution is reported, although the communicants numbered 156, the highest figure yet attained; Sunday School scholars, 100. On November 23, Jeremiah Marion was appointed sexton to succeed Elijah Steel, at $26 per annum and house, he to furnish his own brooms and brushes. Mr. Hollis held his last service at St. James's on March 4, and six country parishes in the neighborhood were vacant, with the result that the members were falling off to other religious bodies.

Vacancies in the Vestry through the death of James Means and removal of A. L. Frazer to Cincinnati were filled by the election of Martin Andrews and William Day in 1856. A. Cunningham represented St. James's in convention.

Miss Lizzie Johnston and later a Mrs. Stout conducted a week-day school in the basement of the church, and about November 1 a fire occurred, doing some damage, whereupon the Vestry decided to rent the basement no more for this purpose. The rector looked after St. James's, and made an earnest appeal for missionaries. The communicant list of St. James's had fallen to 45.

Rev. Charles W. Fearnes came in August, 1856, to look after the suburban parishes, and in October took charge of St. James's. In this he was assisted by Rev. Edmund Christian, who had lately returned from the West Indies and located in Brooke County, Va. On September 21 the Bishop confirmed four persons in St. Paul's, and nine at St. James's, after an interval of six and one-half years.

The Vestry elected in 1857 besides the Wardens, Messrs. Veirs and Bustard, was composed of Dr. J. Mitchell, A. J. Beatty, Martin Andrews, F. A. Wells, James Means, Jr., James H. Blinn, Matthew Watson and David Orth, who was succeeded next year by William Spear. On April 22 the resolution prohibiting the use of the basement for a week-day school was suspended until October 1, and Miss Sophia Presley allowed the same at $2 per month. The pew rents were increased in order that the rector might be paid $500 per year, the highest being rated at $20, and the lowest $2 each. The full number of pews outside of free reservations was 88. Three were confirmed on October 11. A visitation was made to St. James's, but none was confirmed. During this month Mr. Christian took charge of St. James's and East Liverpool.

Dr. Mitchell represented St. Paul's in the convention of 1858, and J. Cunningham, St. James's. The former parish reported daily service and sermon during Holy Week.

The growth of the diocese in population naturally increased the work of the Bishop, although the building of railroads at least to all the leading cities of the state had made the transportation problem very different from what it was in the days of Bishop Chase, or even of Bishop McIlvaine's earlier period. The practice of dividing states into two or more dioceses had not then be-

come general, and so Bishop McIlvaine, by reason of his increased labors, advancing years and impaired health, asked for an assistant. Accordingly, at the convention of 1859, Rev. Gregory T. Bedell, rector of the Church of the Ascension, New York, was elected Assistant Bishop. He was consecrated on October 13 of that year, and subsequently took up his residence at Gambier, where he built himself a beautiful home on the college grounds. He intended the house to become the residence of the college president at his (the Bishop's) death, but it was decided to be too far from the students for that purpose, so it continues to be the summer home of the Bishop of Ohio. He and his wife also built the present parish church and college chapel at Gambier, equipping it with organ, chimes, etc., complete.

At the Easter election, 1859, F. A. Wells was elected Senior Warden, Dr. Mitchell, Junior Warden (and Secretary), and Martin Andrews, James Means, James H. Blinn, Eli T. Tappan, A. J. Beatty, David L. Orth, R. L. Moodey, and Thomas Means, Vestrymen. Samuel McKee had previously been appointed sexton to succeed Mr. Marion.

Miss Mary Chase, who had succeeded her mother as organist, had resigned that position, and for a year or more dependence was placed on volunteer service, among those serving in that capacity being Prof. R. C. Hawkins. Spencer F. Scull, a native of Somerset, Pa., had come to Steubenville to enter the ticket department of the S. & I. Railroad, who was an accomplished musician, and on May 7, 1859, a contract was made with him to take charge of the organ and choir at a salary of $100 per annum. An arrangement was made with the rector fixing his salary at $500 per annum, instead of depending on the uncertain results of pew rents, which had recently been the practice.

Church repairs being needed, the ever busy women again put their shoulders to the wheel, and early in the year held a festival which raised $300 for that purpose. This amount was subsequently doubled, and a general overhauling took place with material alterations in the chancel. The old three-decker arrangement was swept away, a new pulpit placed on the north side of the chancel with reading and prayer desk on the south, and the altar in the centre. The side door to the vestry room was closed, and the central door brought down to the level of the chancel floor. Above it was placed a six-foot circular window of stained glass containing a central cross with the letters I. H. S. The spandrils of the side windows were filled with painted glass in ecclesiastical designs, such as Agnus Dei, chalice, Bible, etc. Above the chancel window in large gilt letters were the words: "Glory to God in the Highest," and below on each side and over the main doorway were suitable Scripture texts. A permanent font of carved wood was placed directly in front of the chancel rail, and the windows, which contained ordinary glass, were frosted. The whole was a marked step forward in church decoration. Bishop McIlvaine visited the parish on October 2 and confirmed eleven.

Andrew Bustard was elected Senior Warden, and F. A. Wells, Junior Warden, on April 8, 1860, with Dr. Mitchell, A. J. Beatty, Martin Andrews, James Means, William Day, John Blackburn, Alexander Doyle and J. H. Blinn, Vestrymen. Bishop Bedell made his first visitation at St. James's on April 18, where he confirmed seven persons, and preached at Steubenville in the evening. The next day he went to St. John's, East Springfield, where there had been scarcely a service for four years, and then to St. Clairsville, where there had been an interregnum of five years. James Cunningham

represented St. James's in the convention, where the burden of the Bishops' addresses was diminution in the number of clergy and the resulting lamentable condition of weak parishes. St. James's at this time reported 54 communicants, and St. Paul's, 130, with an average attendance at service of 250; Sunday School scholars, 157, with 22 teachers. A new heating apparatus was placed in the basement.

The next year St. Paul's reported 132 communicants, and St. James's, 58. Mr. Christian revived the services at East Springfield, and Bishop Bedell held his first confirmation at St. Paul's on March 24, with a class of twelve, and at St. James's on April 19, with a class of seven. William R. Lloyd succeeded Mr. Blackburn on the St. Paul's Vestry, and Dr. Mitchell attended convention. Armstrong Maley was elected on St. James's Vestry.

Early in 1861 Rev. William K. Rogers came here, a deacon from Circleville, Ohio, and was made assistant rector at St. Paul's, with duties as missionary in the neighborhood. He resuscitated St. Stephen's Church at East Liverpool, where service was also rendered by Rev. Mr. Mackay. On October 24 Bishop Bedell preached at East Springfield, and on the 27th at Bellaire, Mr. Rogers reading prayers, being the first service of the Church ever held there. On the 28th he was at Steubenville, and on the 29th preached at St. James's, and confirmed one. Mr. Christian had resigned that charge and returned to his work among the negroes in British Guiana.

In his subsequent convention address Bishop Bedell refers to this visit, and speaks of "Rev. Mr. Morse, the venerable rector, having been more than forty years in charge of the parish, entered heartily into the plan of the Diocesan Missionary Committee to make his parish a missionary centre. He has shared the labors of his

missionary assistant, Mr. Rogers, and enabled us to maintain services regularly both in East Liverpool, Bellaire, etc. He was pleased to find two new and very successful parish mission Sunday schools among the operatives of Steubenville." One of these schools was located in what was known as the Jeffersonville district, afterwards the sixth ward, and the other in the schoolhouse on the present site of the Lincoln building. The latter was conducted for a year or two, and the other with one break of continuity until the summer of 1868. The site is now covered by the La Belle Iron Works.

At the election in 1862 Mr. Wells, in place of Andrew Bustard, deceased, was made Senior Warden, and Dr. Mitchell, Junior Warden, John Bustard being added to the Vestry, the same being re-elected the next year. In May the round window in the west end of the church was broken by a stone, and a new one inserted. John Underwood, A. Cunningham and William White represented St. James's in convention. Bishop Bedell commended the work of Mr. Rogers during the past year, and recommended him for the priesthood. He was ordained at Mt. Vernon during the session of the convention on June 26. Mr. Rogers remained in Steubenville but a short time longer, having married Miss Mary Andrews, and removed to Columbus. He afterwards retired from the ministry and engaged in other pursuits, being private secretary to President R. B. Hayes during the latter's tenure of office. He died at Columbus in November, 1893, and his remains were brought to Steubenville for burial on December 1.

During 1862 two deacons were sent as missionaries into these parts, being Henry A. Lewis, who had special charge of St. James's, and James H. Lee having St. John's, Brooke County, Va. The Civil War, then raging, had cut off Western Virginia from the rest of the

Diocese, and the Ohio Valley parishes were looked after from this side of the river so far as circumstances permitted.

On April 22, 1863, Bishop McIlvaine visited St. Paul's and confirmed ten persons, also holding confirmation in St. John's, Brooke County. John Cunningham and Robert Henderson represented St. James's in convention.

On June 10 was held the first ordination service in St Paul's. Rev. Messrs. Lee and Lewis were advanced to the priesthood by Bishop Bedell, the candidates being presented by Dr. Morse, and Rev. A. T. M. Murphy, of Salem and New Lisbon; Rev. Mackay, of Pennsylvania, and Rev. Thomas G. Addison, of St. Matthew's Church, Wheeling, joining in the laying on of hands. Mr. Lewis was a young man of more than average talent, but within a couple of years death called him home. Mr. Lee was called to a western parish, and at this writing is still residing at Manhattan, Kansas. On June 11, 1863, Bishop Bedell confirmed 10 at St. James's.

It is scarcely necessary to state that during the dark days of the Civil War both rector and people were intensely loyal to the Government, and prayer and fast days were religiously observed, as well as thanksgiving when occasion permitted. The tower bell rang out jubilee when the first Atlantic cable was completed, and again when Union victories were announced. Soldiers at the front were remembered in a practical manner as indicated by the following sample acknowledgment:

Cincinnati, December 9, 1863.

Received of Miss Mary Chase for the United States Christian Commission one box of hospital stores valued at $60, the contribution of St. Paul's Church Sabbath (?) school, Steuben-

ville, Ohio. We have this day forwarded the box to Nashville. It contains a most admirably selected stock of such stores as we need. In behalf of the soldiers we return thanks. Yours truly,

J. M. MASLEY, Secretary.

There was no material change in communicants this year, but the Sunday School scholars are reported at 250 with 21 teachers. This doubtless included the two mission schools. It may be remarked here that the practice of a Sunday School Christmas treat was a feature of St. Paul's almost, if not quite, from the origin of the school. None was given to any other Sunday School in the town, in fact, Christmas, outside of Churchmen and Romanists, was completely ignored as a religious festival, as were also the other great feasts of the Church. But at St. Paul's it was always a busy period. Volunteers with teams visited the woods fully a week before, returning with loads of hemlock, pine and laurel, which men, women and children fashioned into forms for decorating the house of God. Passing beneath the choir gallery into the church was like walking through a forest, to be further greeted by masses of festoons, churchly emblems and Scripture texts. Our modern churches with their permanent ornamentation do not lend themselves readily to this character of decoration, but the feeling of those who can look backward to the earlier days is that while we have gained much we have lost somthing which brought to the Christmas services an enthusiasm and a feeling which we would have fain retained.

At the Easter election, 1864, S. F. Scull and Joseph Beatty succeeded Alexander Doyle and W. R. Lloyd. Both Bishops at the convention this year condemned the practice of so-called union services with other religious bodies, especially on Thanksgiving day.

## CHAPTER IX.

### A PERIOD OF TRIAL.

New St. James's Church Consecrated—Troubles at St. Paul's—Disagreements With the Rector—Consultations With the Bishops—The Church Closed and Reopened—Resignation of Dr. Morse—Illness and Death.

Difficulties had arisen in the Steubenville parish, affecting attendance at the services, but the Sunday School had been kept in a flourishing condition, chiefly through lay administration, Mr. McKee and Mr. Day had conducted the opening services for sometime previous, the rector always arriving in time for closing instruction, especially in the catechism, and the proficiency of the school in this respect has never been excelled, if equalled. Miss Chase had charge of the infant department, and one Thomas Scott, a new accession, was placed in charge as superintendent. His activity was beyond question, but differences soon arose which terminated in his resignation and also that of Miss Chase. J. R. Vanzant was made superintendent, with Mrs. E. S. Wood in charge of the infant school. A melodeon was procured to aid the singing, and 200 scholars were reported, with 20 teachers.

On October 26, 1864, Bishop Bedell consecrated a new frame church edifice for St. James's parish, which took the place of the previous brick structure, which had become unsafe. This was the third edifice erected by the parish since its organization, and is still standing. The main structure is 40x30 feet with vestry and robing room 20x10 at east end; windows early English. The Vestry at this time consisted of Alexander Cunningham and Robert Henderson, Wardens; Armstrong Maley, John

and James Underwood, John Elliott, and William and John White. On the evening of the 30th seven were confirmed at St. Paul's, Rev. Messrs. Morse, Matthew M. Gilbert and Lewis taking part in the services.

In one of the popular magazines is a tale by Thomas Nelson Page, entitled "The Shepherd Who Watched by Night," which relates in that writer's fascinating style the story of a pastor who gave the best years of his life to his parish in a small town. Rejecting more eligible offers because he considered it his duty to remain with his original flock, the years rolled on. Children were baptized, confirmed and married, and their children went through the same process, and the burial service was read over the remains of those who had been the associates of his youth. Charitable to a fault, giving himself up to the consideration of others, be they ever so lowly and degraded, youthful energy gave way to age, and the eloquence which had drawn large congregations in former days now failed to attract. True, the old priest faithfully continued to do his Master's work. A sick call was never refused, and his charity was such that he was called "the old preacher who took in all the tramps." If character alone could attract the multitude, then his little church would never have held the crowds who flocked to its portals. But, alas, this was not the case. Instead of large congregations empty pews greeted the old rector. While a few clung to the church of their ancestors, the "madding crowd" sought the new orators in the denominational chapels, until it seemed only a question of time when there would not be left a sufficient number to keep the organization alive. The situation is broken to the old rector, who makes up his mind to retire, when what Miss Proctor calls "the beautiful angel, Death," summoned him home.

Possibly the writer of that story had never heard of

the Steubenville parish, and certainly knew nothing of its history. Yet, after allowing the usual latitude accorded to writers of fiction, the foundation for the narrative might have been laid in this parish of St. Paul's. For several years previous to 1860 there had been some friction between the rector and a portion of the congregation, which may have been partly due to the former's uncompromising position on certain matters, but this could not be considered serious, although it no doubt to a certain extent hampered the temporal growth of the parish. After that date, however, the situation became very much aggravated. Among the recent accessions to the Church was a family from one of the local religious societies, at least one member of which had been very active, especially in Sunday School work, but concerning whose character there was a decided difference of opinion. This individual was appointed by the rector as superintendent of the Sunday school. Even had there been no personal objection to the character of the newcomer, his manners and methods were so foreign to the ways of the Church, and his persistency in forcing them on the people were so objectionable, that vigorous protests followed. These became so decided that he was compelled to give up charge of the Sunday School, but remained a member of the congregation and trusted friend of the guileless rector and his family, which condition tended to widen the breach already existing. Matters continued in this condition until October, 1864, when Bishop Bedell, while on a visitation to the parish, was called into consultation with the Vestry, all the members being present except Messrs. Wells and Andrews. According to the minutes Dr. Mitchell on behalf of the Vestry "made a concise statement of the condition of this parish, in its connection with our Rector, Dr. Morse, setting forth that the parish is not flourishing under his care, but fast going to

decay; that there is great dissatisfaction with Dr. M. on the part of a large portion of the members of the parish, and that there is no ground for hope that this dissatisfaction will ever grow less whilst the parish stands connected with Dr. Morse as its rector."

Dr. Bedell promised to lay the statement before Bishop McIlvaine on the latter's arrival home from a trip to Europe. On December 8 following Bishop McIlvaine, having received a memorandum of this meeting from Dr. Bedell, wrote to the Vestry stating that before he could take any action it would be necessary to have an authorized written statement from the Vestry as to the situation. Accordingly, under date of December 12, the following was prepared and sent to the Bishop:

We, as Vestrymen of St. Paul's Church, Steubenville, consider it our duty to call your attention to the condition of this parish. It is evident to us and to the congregation at large that the temporal condition of affairs is very unsatisfactory. There is a feeling of antagonism between the Rector and his people that will soon reduce [the parish] so that it will not be self-sustaining, even to raise the very small salary paid the present Rector. Many members of the congregation have said that unless a change is made they will withdraw; others adhere reluctantly, while some who are anxious to attend the services of the Church withhold their support until matters are put on a different footing. There is a sufficient number of Episcopalians in this place, some by birth and education, others from preference for the Church, to build up, under favorable auspices, a large and flourishing congregation.

When we consider the advanced age and long services, but poorly compensated, of our venerable Rector, it is with pain we make this statement. We present it as a very imperfect view of the state of affairs in our church, and with filial confidence and regard, ask your fatherly confidence and advice. On our part as a church and congregation we are conscious of many faults, but feel the conviction that we will never grow any better under the care and management of our present Rector. We therefore believe his connection with us should entirely cease. Signed, J. Mitchell, Junior Warden; S. F. Scull, William Day, James Means, A. J. Beatty, Joseph Beatty, James H. Blinn, John Bustard.

Mr. Andrews being absent from the city, and Mr. Wells, being a brother-in-law of Dr. Morse, did not sign the letter. The Junior Warden, in transmitting the letter, adds:

> In drawing up this paper we intentionally avoided the maning of specific charges against our venerable Rector, because, in the first place, none that we could make, separately considered, are of great magnitude, and in the second place, whatever his faults, most of them are directly referable to his well-known mental aberration.

Bishop McIlvaine did not reply to the foregoing communication, but sent a copy of the same to Dr. Morse, who read it to the congregation a few Sundays later, followed by the statement that if a majority of the pewholders and communicants desired his resignation he would not stand in the way of another and better man. A subsequent standing vote taken after service was practically unanimous in favor of the rector, most of the opposition, however, being absent.

The next move was by the Vestry on February 25, 1865, sending to the rector a communication declaring it to be the intention of that body soon after Easter to seek for and call another rector, adding: "In consideration of your age and long services in this church, a number of individuals of the congregation have obligated themselves to pay you the sum of $250 as an annuity to retire upon."

No reply was made to this, but at the Easter election two tickets were placed in the field. The existing Vestry was re-elected by a vote of 37 to 18, E. F. Andrews taking the place of Martin Andrews.

The Vestry met on April 21, and sent a letter to Dr. Morse, reiterating the former determination to call a new rector as soon as practicable, expressing the highest regard for past services and exalted character, and re-

newing the offer of a $250 pension for life. They would also be pleased to have him as an honored guest, either to officiate or attend service, and a pew would be reserved for himself and family.

No reply was received to this letter, and on April 24 a committee was appointed to wait on Dr. Morse, and invite him to officiate on the following Sunday, the declared reason for the invitation being that there was a vacancy in the rectorship of the church. Mr. Morse did officiate the following Sunday, April 30, but during the service took occasion to repudiate the idea that there was any vacancy, saying, "I wish the congregation and Vestry to distinctly understand that I am the rector of this church, and that no man can occupy that desk or that pulpit (pointing) without my permission. This is my church, and that is my pulpit, and here I will preach as long as my present health continues, and when that fails I will choose an assistant, and I wish the Vestry to know that the sum they pay me will not be sufficient for two."

However abrupt this statement may seem, there was no doubt but that it was legally correct. By the common law both in England and America, a rector once properly placed in charge of a parish could only be ejected after charges made and sustained, either of immorality or inability to perform the functions of his office. On the organization of the American Church a canon had been adopted providing that in case of irreconcilable differences between a rector and his parish that relation could be dissolved, but this canon had been repealed, a fact of which the Bishop reminded the Vestry. The latter body, however, took the radical course of ordering the church edifice closed, and when the rector and members of the congregation proceeded there the following Sunday, they found the doors locked. Without re-

sorting to legal action or physical force they proceeded to the rectory on South High street, where services were held on that and the four Sundays following. Bishop McIlvaine, learning of these proceedings, wrote as follows:

> I am very desirous of avoiding the necessity of bringing the unhappy state of things between the Vestry of St. Pauls and Dr. Morse to an issue before the Convention. As a matter of law, there can be no doubt as to the view that would be taken of it by that body. But cannot the case be otherwise disposed of? I suggest the following—namely—that seeing my consent to the dismission is not given the Vestry withdraw their act to that effect, and signify the same to Dr. Morse, the church being opened to his occupancy. On my hearing officially of that I will write him to advise his resignation on the terms the Vestry have offered. Until the dismission is withdrawn, I could not advise him to resign, nor could he consent to it.

In accordance with the suggestions of the Bishop, at a Vestry meeting held on June 5 the action of dismissal was rescinded, and a notification directed to Dr. Morse that the church was again opened to his occupancy, where he officiated the following Sunday, July 11.

The forty-eighth Diocesan Convention was held at Marietta on June 6-8, St. Paul's being represented by James Means, S. F. Scull and E. F. Andrews. A canon was adopted providing for an arbitration court with power to take cognizance of irreconcilable differences between a rector and his parish, part to be selected by said rector and antagonistic vestry, and the remainder by the court itself, power being given to dissolve such relationship if found expedient. This canon remained in force for several years, when it was superseded by a similar canon of the General Convention, and thus becoming obsolete, it was repealed. An interesting question might have been raised as to whether this canon could be legally made applicable to causes arising before its adoption, but

this was avoided by Dr. Morse on July 10 sending his resignation to the Bishop, and afterwards to the Vestry, to take effect on October 10 following. He announced his intention of organizing another parish, but by advice of the Bishop the matter was dropped, and he continued to officiate until the middle of September, when it was announced that the church would be closed for repairs.

Dr. Morse retired to his home, and thereafter his familiar figure was not seen either in the church, to whose congregation he had ministered for forty-six years, or on the streets where he was known to every man, woman and child. Whether the strain of the preceding months had affected him or not, it is certain that with its relaxation a collapse had come. He gradually became weaker, and, attended by his devoted wife and daughter, on February 15 following, he peacefully entered Paradise.

It is not necessary to analyze Dr. Morse's character at length. Possessed of the vigorous mentality so marked in his uncle, Bishop Chase, he attacked evil wherever he found it. Like his Master he had no compromise to make with sin in any form, while always considerate of the sinner, especially the sinner of the street, even if he was hard on the sinner in the Church. Intemperance, slavery, profane swearing, and every crying evil of the day were denounced in unsparing terms, no matter to whom his anathemas appeared applicable. We have already referred to his charitable disposition, and the story of the policeman who discovered him one dark night trundling a wheelbarrow load of coal to a poor widow deserves to be held in everlasting remembrance for no other reason than to demonstrate that there are those in these latter days entitled to canonization as well as in the time of St. Nicholas, Bishop of Myra, whose

good deeds, especially the act of surreptitiously dropping a purse of gold into a poor man's house, have immortalized him in the familiar character of Santa Claus. While engaged in some local historical work the present writer had occasion to consult a book of notes kept by a pioneer Presbyterian, Mr. Sherrard, previously mentioned. It was filled with facts illustrating the shortcomings as well as the virtues of his contemporaries, clerical and lay. Nearly everybody had some flaw, but there was one person who was always spoken of with unqualified respect, and that was Father Morse. It might be putting the matter too strongly to claim that for saintliness of character extending over so long a period he had no equal in this community, certainly he had no superior. Without criticising any who considered that they had a serious duty to perform, the wish may be expressed that some arrangement could have been made by which the "good old man," as he was called by a local paper, could have passed to his rest as rector of the parish.

The remains of Dr. Morse were taken to Gambier and interred by his widow and stepdaughter, who thereafter made their home at that place. Mrs. Morse died on February 26, 1873, and a plain monument erected by her and her daughter marks the resting place of this pioneer priest and saint of the household of God.

## CHAPTER X.

### NEW RECTORS.

Rev. Charles Gillette Called—Rapid Progress of the Parish—Alterations in Interior—Unexpected Resignation—A Land Purchase—Rectorship of Rev. Hull—Choir and Vestry Changes.

The Vestry of St. Paul's on November 20, 1865, extended a call to Rev. Charles Gillette, D.D., of Austin, Texas, to become rector. Dr. Gillette was born in Granby, Conn., in 1813, and was graduated from Trinity College in 1838. Soon after he became one of the professors in the Virginia High School, near Alexandria, Va., and subsequently a student in the theological seminary. He was admitted deacon in 1842 in Christ Church, Alexandria, by Bishop Meade, and in October following was advanced to the priesthood. Texas at that time was a foreign land to us. Several years before its annexation to the United States, he foresaw its future destiny, and felt its vast importance as missionary ground. He laid the matter before the Foreign Committee of the Board of Missions, saying: "Here am I; send me," and on October 11, 1842, he received a commission for his work. He established himself at Houston, Texas, and served there and in adjacent regions until the close of 1851. During the ensuing years he had charge of the Diocesan School and St. Paul's College, in which he labored to give an impulse to the cause of Christian education. In 1856 he accepted the directorship of St. David's Church, Austin, in which place he continued to reside until 1865. During this long period he had always been one of the leading men in the diocese He was a member of the Standing Committee and

a delegate to the General Convention from its organization, and was active and prominent in devising and executing plans for the extension of the Church by missionary and educational enterprises. During the Civil War Mr. Gillette remained loyal to the Union, and on declining to read prayers for the success of the Confederacy, he was deprived of his parish. He and his family were consequently in straitened circumstances, which might have reached destitution had it not been for the kindness of friends. As soon as practicable after the cessation of hostilities he came north, and at the suggestion of Bishop Bedell came to Steubenville, and was the guest of A. J. Beatty at the latter's home, corner of Slack and Fifth streets. The Vestry proceeded there in a body, and presented the call in person. It provided for a salary of $100 per month and boarding until the arrival of the rector's wife and children, who were still in Texas, and after that $1,000 per annum and a furnished house free. The call was not accepted immediately, but Mr. Gillette proposed taking temporary charge until he and the people should become better acquainted and the future outlook of the parish indicated. The increased expenses necessitated an immediate advance in pew rents, which, on the whole, was cheerfully accepted. There was a marked improvement in attendance upon the Church services, and on January 31 Mr. Gillette formally accepted the rectorship. He left shortly after for his family, and was absent during the month of February. In the meantime a brick residence on the northeast corner of Fifth and Adams streets was rented for a rectory, and about $900, which had been raised by the women, was devoted to furnishing the same, which, with numerous individual gifts provided the house completely from attic to cellar.

Certain repairs to the church being necessary, at this

OLD ST. PAUL'S. INTERIOR. 1879.

GRAVES OF MR. MORSE AND WIFE, GAMBIER.

time, it was decided to make a change in the arrangement of the pews. The old seats were lowered, doors removed, and the central and two side blocks, separated by two aisles, were replaced by a middle aisle with a double block of pews on each side, and side aisles next the wall. By a little crowding some extra seats were obtained, affording a needed increase in capacity, which was now about 450. The lighting system was also changed. In the centre was suspended a magnificent thirty-light chandelier costing $350, the gift of Robert Mears, and from each of the four corners of the ceiling hung a six-light pendant. The edifice was repainted, windows improved by casing, and other necessary repairs made, the whole, with the rectory furnishing, costing about $2,700. The auction sale of pews at the reopening paid for recarpeting the aisles.

Improvements were also made in the Sunday School room, the old pew doors being utilized for seat ends, and a new service book (Hollister's) with chants and tunes being introduced. Messrs. Wells and Andrews attended convention this year.

Mr. Gillette at this day would be regarded as a very conservative Churchman, but, although no radical changes were made in the services, yet progress was in the air. The music under Mr. Scull was rendered efficiently, and the services were well attended. As a matter of convenience the bell was rung at the commencement of the service, the black preaching gown was discarded, and monthly communion was established, in addition to the celebrations on high festivals. Bishop McIlvaine visited St. Paul's for the last time on September 30, when he confirmed twenty-one persons. He and Mr. Gillette also visited the new St. James's Church.

The deaths of Messrs. Lewis and Gilbert left the country parishes vacant, and on November 1, Rev. Well-

ington E. Webb took charge of the Brooke County churches along with St. James's. Wellsburg had been without pastoral charge for sometime, and the church edifice was apparently deserted, with broken windows and other evidence of neglect. As previously stated, Mr. Webb gathered the remnants of the congregation together, restored the small but good-toned pipe organ, and revived regular services.

Joseph Beatty, Joseph Means and James Means attended the convention of 1867. Although excess of ritual had not become evident throughout Ohio, yet the episcopal thunders against it were by no means lessened. The Cleveland Convocation presented a petition asking for a division of the diocese, but this was not to come for several years. There was an evident pruning of dead matter from the St. Paul's communicant list, as only 97 were reported, with 150 Sunday School scholars and 18 teachers. St. James's reported 48 communicants.

During this year there was considerable agitation in reference to building a new church edifice or enlarging the old one, and drawings were made on behalf of both propositions. Building of a rectory was also discussed, but the high prices of labor and material induced delay, when an event occurred which summarily postponed all these projects.

Pursuant to a call by the rector, the Vestry met on the evening of October 21, when a letter was read from Mr. Gillette, tendering his resignation, to take effect on the 30th, only nine days distant. He had been elected Secretary and General Agent of the Commission of the Church's Home Missions to Colored People, with headquarters in New York, and felt impelled by the call of duty to accept the same. To most of the congregation the news came like a clap of thunder from a clear sky. The parish had become practically united under Mr. Gil-

lette's wise leadership, and had a bright future in prospect. Being an able preacher and possessing excellent social qualities, the new rector had won the esteem and affection of the congregation, and a change seemed most unfortunate just as affairs were apparently settling down in a satisfactory manner. But there was no help for it, and Mr. Gillette and family in a few days removed to Brooklyn, N. Y. Within sixteen months of his removal to his new home Mr. Gillette was summoned by death. About March 1, 1869, he paid a visit to Rev. George A. Leakin, rector of Trinity Church, Baltimore, for whom he was to preach on the 7th. On Saturday morning, the 6th, he started out in a snowstorm to visit some friends, and stepped into the lobby of Wilson Hotel to examine a city directory. The book was handed him, and just as he was proceeding to open it he sank to the floor and immediately expired from heart failure. His remains were taken to Brooklyn for interment.

A class of twenty for confirmation had been prepared by Mr. Gillette before his resignation, and this class was confirmed by Bishop Bedell on the evening of November 3, including three from St. James's.

The Vestry immediately took steps towards securing a rector, but some months were to elapse before that was accomplished.

Dr. John Andrews died on October 4, 1866, leaving $1,000 to be invested by the Vestry, the interest therefrom to be applied to the relief of the poor of the parish. At a meeting of the Vestry, held April 4, 1868, it appearing that a long time might elapse before certain lands were sold, out of which said legacy could be realized, an offer of the executors to pay said legacy by two notes and drafts on James Wallace was accepted. It was also resolved that when said paper was lifted the proceeds be invested in a lot purchased from A. J. Beatty for rectory

purposes, that said fund be a lien on said lot, and that collections be taken sufficient to bring $80 per year (afterwards reduced to $40), and applied to the relief of the parish poor.

Mr. Andrews having gone to Europe, Joseph Means was elected Vestryman in his place in 1868, and Messrs. Blinn and Wells attended convention.

As we have before intimated the excess of ritual in Ohio had not heretofore been so marked as to attract very serious attention, but Bishop McIlvaine had at last a concrete case before him, and proceeded solemnly to inform the convention that he had learned of certain doings in a parish, consisting of the following:

> At the opening of the Morning and Evening Prayer a procession consisting of some fifteen boys and some men, all vested in surplices, is formed, which, entering the church at the front door, proceeds, singing as it advances, up the middle aisle, till it reaches the seats or stalls (so called) before the chancel, where the members of the procession find their appointed seats, the congregation being expected to stand until those choristers are seated, when the rector begins the sentences, etc.

While the convention doubtless listened to this description with interest, it does not seem to have created any special alarm, as the committee to which the subject was referred reported adversely to the adoption of any canon to suppress surpliced choirs. That was the last of the matter so far as legislation was concerned, but the Bishop did not relax his opposition, which made matters so unpleasant for the rector of St. Paul's Church, Columbus, where the offending services were held, that he resigned and removed to Fort Wayne, Ind. The choir was discontinued, but afterwards revived under more favorable auspices.

Mr. Webb having resigned at St. James's on November 1, 1867, Rev. Thomas K. Coleman was appointed, on December 20, 1868, who reported to the next year's

convention: "Children, but no baptisms; youth, but no confirmations; number of communicants, 25; no articles of association, no vestry elections or meetings, neither font, lectern nor communion table, offertory plates, surplice or gown; will resign in Autumn."

Efforts were made during the summer to secure a rector for St. Paul's, but nothing was accomplished until September 2, when a call was extended to Rev. Andrew Hull, D.D., of Elmira, N. Y., who accepted, and took charge about a month later. Dr. Hull was a scholarly gentleman of the old school, somewhat advanced in years, a sound Churchman, but could hardly be called progressive. He had one son and a newly married wife. The rented rectory had been given up and the furniture stored, so the rector and his wife located in apartments, a portion of the time at Mrs. J. Zimmerman's residence on North High street, and later at Mrs. E. Wood's residence, "The Grove." Bishop Bedell visited the parish on November 26 and confirmed six persons, among them the rector's wife.

Removal of the general offices of the Steubenville and Indiana Railroad, then a part of the P., C. & C. R. R., to Pittsburgh, in 1869, necessitated the resignation of Mr. Scull as organist and choir director, a position which he had held for ten years. His salary had been fixed at $100 per year, but as the parish seemed to be in straitened circumstances during most of this period, he generously gave his services without compensation, occasionally, with the choir, visiting St. John's, West Virginia, and St. James's. He was a composer of religious as well as secular music, and his compositions, although possibly not up to the severe Anglican type of the present day, were melodious and inspiring. W. H. McDonald, Miss M. Riley (afterwards Mrs. A. S. Doyle), Misses Sarah Kelly, Kate Doty and Lizzie Brosi, all singers of

more than local reputation, rendered the services under his direction. He died in Pittsburgh on March 21, 1896, remembering his Ohio associations by a bequest of $2,000 to diocesan missions.

Mr. Scull was succeeded by R. Mason Jackson, a young musician of exceptional promise, who held that position until the autumn of 1871, when he went East, and in 1873 sailed for Europe to complete his musical education. Miss Brosi sailed on the same vessel with the same object. The romantic story of Mr. Jackson's position, afterwards obtained at the Court of Wurtemberg, is familiar to many.

The parish in 1869 reported 100 communicants and 110 Sunday School scholars, with 15 teachers. The pews were declared free at evening service. Edward Reynolds was added to St. James's Vestry.

Early in the year negotiations were begun for the purchase of a large tract with a two-story brick house thereon, at the corner of Slack street and Linden avenue, belonging to Gen. John S. Mason. The sale was finally consummated on December 18 for $4,000. The lot fronted 240 feet on Slack street and 188 on Linden avenue, with 167½ feet at the rear. It was intended to be the rectory, but Dr. Hull did not care to reside in it, and the following spring the property was platted into eight lots under the name of St. Paul's Church Addition, which were gradually sold at prices aggregating $7,081.

Robert Mears died on January 22, 1869, leaving a legacy of $5,000 to St. Paul's, to be invested by the Vestry, the income to be used towards the support of the rector, for which promissory notes of Thomas Mears were accepted the following year.

The Sunday School was removed this year to the nave of the church, the infant department remaining in the basement under charge of Mrs. Hull. Communi-

cants, 100; Sunday School scholars, 110, with 15 teachers. Sixteen persons were confirmed by Bishop Bedell on October 24, and the Bishop visited St. James's the next day.

An incident of the year was a visit from Rev. Mr. Laverty, who was gathering an infant congregation at Canton, Ohio, for which he received contributions aggregating something over $100. A similar contribution was made not many months after to the German mission in Cleveland.

Vacancies caused by the removal of James Means and S. F. Scull to Pittsburgh were filled in 1870 by the election of Alexander Doyle and E. F. Andrews. Dr. Mitchell died on April 26, and William Day was appointed Junior Warden, and William A. Walden, Vestryman. A. J. Beatty was the convention delegate, and James Brownlee was appointed sexton. Communicants, 105; Sunday School scholars, 130, with 12 teachers.

About this time a special effort was made to place Ascension parish, Wellsville, on a permanent foundation. The parish had been organized on September 5, 1863, but had maintained a precarious existence with a rented room for a place of worship. With enlargement of the railway shops and the coming of John Thomas, C. & P. R. R. Division Superintendent, who made Wellsville his home and headquarters, the congregation was encouraged to purchase a lot in the lower part of the town and begin the erection of a neat frame church. Mr. Thomas acted as lay reader, and under his management an excursion from Steubenville and intermediate points to Cleveland was carried out in the summer of 1870. There was a good attendance from the start, and towards noon two long trains rolled into Cleveland, carrying over 1,000 excursionists. The net proceeds were over $2,000, which, with funds raised from other sources, enabled the

church to be consecrated on October 2. Recently the semi-centennial of the parish was celebrated with interesting ceremonies.

The resignation of Mr. Coleman left St. James's without a rector, and the few services held appear to have been in private houses.

Bishop Bedell visited St. Paul's on October 2, and confirmed 12, making 34 confirmations under Dr. Hull's administration. Seven were confirmed at St. James's, two having been confirmed at a previous date.

Joseph Beatty and William Day were the convention delegates in 1871, where the Bishop delivered the usual warnings against ritualism, with the usual effect.

Dr. Hull having received a call to Christ Church, Montpelier, Vt., on May 15 tendered his resignation to the Vestry of St. Paul's, to take effect on Whitsunday following, the 28th. This was accepted with best wishes and commendation to his new field of labor. It being necessary that the Sunday School should have a superintendent, Mr. Day was elected to that office, with W. R. Drake in charge of the primary department. Dr. Hull died a few years since.

Rev. J. W. Cowpland, of Eastern Virginia, had come to Brooke County to take charge of the parishes there, to which he added that of St. James's, on May 21, 1870. He was very far from what might be called an "advanced" Churchman, but it was manifest to him, when not a surplice was used in public worship, that there was a decadence that called for a remedy, and his restoration of the surplice in his three parishes has already been related.

## CHAPTER XI.

### A GREAT STEP FORWARD.

Rev. Thomas D. Pitts Becomes Rector—Eloquent Preacher and Attractive Personality—Purchase of Rectory—Movement to Build a New Church Consummated—Last Services in the Old Building—Cornerstone Laying—Imposing Consecration Services—Description of the Structure.

On November 20, 1871, St. Paul's Vestry extended a call to Rev. Thomas D. Pitts, then acting as professor of English literature in Racine College, Wis., to become rector of St. Paul's. Mr. Pitts came to Steubenville and officiated on the following Advent Sunday, when he made a most excellent impression both as a reader and preacher. Having returned the call to the Vestry, it was promptly renewed at a salary of $1,800 and accepted, he beginning his administrations here on Sunday, March 3, 1872, which event marked a decided forward movement in the parish. Mr. Pitts was a native of Baltimore, descended from an old Maryland family, was about 29 years of age, and possessed of a round, full voice and graceful mien. He was educated at St. James's College under Dr. J. B. Kerfoot, afterwards Bishop of Pittsburgh, and passed through the theological seminary at Nashotah, Wis. After his ordination he became assistant to Dr. Mahan, rector of St. Paul's Church, Baltimore, one of the ablest theologians of the American Church. From there he went to Racine College, accepting the chair of English literature under Dr. James De Koven, who was Warden of the institution. While at Racine he married Miss Canfield, an accomplished young lady, and daughter of General Canfield, a prominent officer in the Civil War. At his first service here the new rector announced weekly

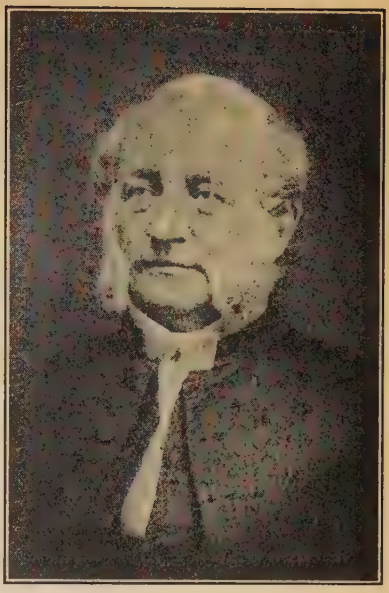
communion during the remaining Sundays of the Lenten season, and this was kept up throughout his rectorship during both Lent and Advent. When Mr. Pitts was ordained priest at St. Paul's, Baltimore, the women of that parish presented him with a beautifully embroidered linen alb and chasuble, which he continued to use at all celebrations of the Holy Eucharist, this being possibly the first parish in Ohio to restore the ancient vestments of the Church of England, as well as the ecclesiastical Eastward position. The attendance at services, which had considerably fallen off, increased very decidedly, chancel decorations the following Easter were exceptionally bright, and everybody felt encouraged. Bishop Bedell visited the parish on June 9, and confirmed 28.

At the Easter election Joseph B. Doyle succeeded Mr. Walden on the Vestry, and was elected Secretary, holding that position, with an interval, until 1904. Messrs. Blinn and Joseph Beatty were convention delegates, and Rev. John Long, priest in charge at Wellsville, had been holding services at Irondale in the northern part of the county with some encouragement.

It being necessary that the rector and his family should have a place to live, A. J. Beatty offered a lot on South Fifth street, on which had been erected a modern two-story frame dwelling, for $7,000. The lot had a street frontage of 110 feet 8 inches, with a depth of 130½ feet. Funds for the purchase were to come from the $5,000 Mears legacy, the $1,000 Andrews legacy, and surplus from sale of the Slack street property. The Vestry approved this arrangement, and the property was occupied the latter part of the year, but owing to delay in details, the deed was not made until February 9, 1874. The rent of the rectory was fixed at $300 per annum, making the salary of the rector $1,500 net.

At the request of Trinity Church, Bellaire, the seats

REV. CHARLES GILLETTE.



REV. ANDREW HULL.

REV. R. W. GRANGE.

RT. REV. CHARLES D. WILLIAMS.

in the main portion of the basement were presented to that parish, and subsequently the church pulpit, which was replaced by a lectern corresponding to the prayer desk.

While the project of a new church edifice was still in abeyance, the matter had not been entirely lost sight of, and at a meeting of the Vestry held on June 25 the rector was authorized to prepare pledges with the object of accumulating a fund for a new building.

The sudden death of Hon. Joseph Means on July 1 was a severe blow to the parish, and an extensive river excursion planned for Independence Day was abandoned.

John Griffith, an employe of the P., C. & St. L. Ry. at Gould's Station, died in the early part of 1872, leaving his property, valued at $1,000, to St. Paul's. Cost of administration, especially attorney fees, cut this down to about $750, which was subsequently turned into the building fund.

After the departure of R. M. Jackson, the latter part of 1871, J. B. Doyle, who had charge of the Sunday School music, and under whose administration the Hutchins Sunday School hymnal was introduced, rendered some volunteer service at the organ. On the installation of the new rector, Prof. J. W. Schofield was appointed organist and choir director at $300 per year. The new church hymnal having been adopted at this time, the "Tucker" musical hymnal was procured for the choir. During the summer a new cabinet (Gerish) organ was purchased for the Sunday School, which is still in use for choir rehearsals, and subsequently an Estey organ for the primary department, which was in use for various purposes until quite recently.

Pledges for the building fund for the first year amounted to $1,888.75, and at a meeting of the Vestry held on January 8, 1873, A. J. Beatty was created treas-

urer of this fund, to which was ordered to be added any surplus that might accrue in the rectory fund.

A marked event in the history of the diocese was the death of Bishop McIlvaine, which occurred at Florence, Italy, on March 12, 1873. The remains were brought home via England, where they received distinguished honors, as well as on their arrival at New York, interment being finally made at Cincinnati. That Bishop McIlvaine was a man of more than ordinary ability and strong personality could not be gainsaid. Aristocratic in his appearance and manner, he attracted attention wherever he went. Much of his later years was spent in England, where, as an able preacher, he always received a warm welcome. But these traits were not always to the advantage of the Church in his diocese, and hard it was for any clergyman with whom he differed on point of doctrine or ritual. With the new life that was stirring the Church on both sides of the Atlantic he was not only out of sympathy, but regarded the so-called Oxford movement as the essence of all evil, which should be stamped out by every means at hand. His "Evidences of Christianity" was a standard publication, and his scholarly essays were universally recognized, even under such titles as "No Priest, No Altar; No Sacrifice But Christ," and "Reasons for Refusing to Consecrate a Church Having An Altar."

Bishop Bedell, who now succeeded to the charge of the entire diocese, belonged to the same school of Churchmanship as Dr. McIlvaine, but with a radical difference in temperament. In a letter the following year he deprecates excess of ritual, but the persecution of parish priests who kept within the rubrics of the Prayer Book and the canons was at an end. With a gentleness of disposition that sought for peace, an artistic taste that could recognize the beautiful whether in form, color or sound, a

melodious voice that almost made anthems of his prayers and sermons, and withal a polished Christian gentleman in the highest sense of the word, Bishop Bedell was always welcome whether as an official visitor or otherwise. He lived to become a part of the movement which had been so discredited, and to march in procession with pleasure and satisfaction with the vested choir of his own cathedral to the beautiful marble altar now in the chapel of Trinity Cathedral, Cleveland.

The vacancy in the Vestry, caused by the death of Mr. Means, was filled by William R. Drake, and F. A. Wells, Joseph Beatty and James H. Blinn attended the convention of 1873. On Easter Day the Sunday School sang full choral Evensong, including the Psalter, and during the year about $700 was added to the building fund through the pledges. About this time the question of procuring another site for the proposed new church came up, and a committee was appointed which subsequently reported adversely to any change.

Mr. Pitts's fluency of speech and excellent command of English naturally made him popular as an orator, and early in his rectorship he was invited to deliver the address at the High School commencement exercises, then held in what was known as Gray & Garrett's hall. Like all his efforts, this was a finished and scholarly production, based on the well-known stanza from Tennyson's "In Memoriam:"

> I held it truth with him who sings
> To one clear harp in divers tones,
> That men may rise on stepping stones
> Of their dead selves to higher things.

Prof. Schofield having retired from charge of the choir, Miss Dwight was appointed organist, who, with the assistance of Miss Putnam, held that position for

about two years, when Miss Sarah Kells succeeded until after the building of the new church. On November 2 fourteen were confirmed, and two at St. James's.

Charles Gallagher succeeded Mr. Andrews on the Vestry in 1874, and the convention delegates were William Day and J. B. Doyle. The important matter before that body, which met at Gambier, was the division of the diocese, which had now become a necessity. Several propositions were before the convention, one of which was to divide the northern half of the state into two dioceses with Cleveland and Toledo as the see cities, the southern half to be a third diocese. Offers were made to endow each of the northern dioceses to the extent of $25,000. but this plan failed to carry, and the convention settled down to an east and west line dividing the state into two nearly equal parts. The first proposition was to locate Jefferson County in the southern diocese, which would have placed Steubenville 270 miles from the see city (Cincinnati), and the arrangement was objectionable in other respects. At the protest of the St. Paul's delegation this was remedied, and the line dividing the two dioceses was drawn along the southern boundary of the counties of Jefferson, Harrison, Tuscarawas, Coshocton, Knox, Morrow, Marion, Union, Logan, Shelby, Auglaize and Mercer. The northern section retained the old name, the other adopting the title of Southern Ohio. Bishop Bedell announced that in the future his official residence would be in Cleveland, where Trinity Church subsequently became the diocesan cathedral. Gambier is geographically in the northern diocese, but the southern diocese until recently retained an equal control in the institutions located there.

Robert Spear, who died on July 25, bequeathed $500 to the building fund in addition to a Northern Pa-

cific Railway $500 bond previously donated. On December 29, twenty-one were confirmed.

On March 10, 1875, the rector and Vestry made an important change in the manner of raising revenue for current expenses by adopting what was known as the pledge and envelope system of weekly contributions, and declaring the pews free. The new plan went into operation on April 1 following, the members of the congregation generally retaining their former seats. As this interfered with a similar arrangement in regard to the building fund, and the dull times following the panic of 1873 beginning to have their effect, additional pledges for the latter fund were abandoned for the time being. Joseph Beatty and William Day attended convention. Communicants reported, 148; Sunday School scholars, 175, with 14 teachers. Encouraging reports were made from St. James's, where Rev. J. W. Cowpland was doing efficient work.

A. J. Beatty was struck by a locomotive in October, from which his death subsequently resulted, and on December 7 James Means was appointed to fill his place on the Vestry, and Charles Gallagher was afterwards appointed treasurer of the building fund.

Mr. Cowpland gave up St. James's Church on June 15, 1875, after a successful rectorship of over five years, and was subsequently stationed at Ward, Pa. He was succeeded by Rev. Jacob Rambo, of Bellaire, and subsequently by Rev. James Hillyar, of Dennison. The distance at which these clergymen resided from their charge was a great hindrance to any efficient pastoral work. Mr. Brewster took charge in 1880, but remained only a short time. Afterwards services were rendered somewhat irregularly by Mr. Grange, the rector of St. Paul's.

On April 23, 1876, a class of twenty-six was confirmed at St. Paul's, and on July 4 a centennial service

was held in the early morning, William H. McDonald and others composing the choir. The Bishop visited Eastern Ohio again in the fall, confirming one at St. Paul's on November 3, and one at St. James's the next day. Later the rector delivered a lecture on "Florida," with Miss Lizzie Brosi as vocalist, at which quite a sum was realized for repairs to the rectory. The women also provided funds for new vestments and organ repairs. Subsequently the matter of moving the organ and choir from the gallery to the side of the chancel was considered, but after some weeks experimenting and consideration it was decided to make no change for the present.

At the Easter election, 1877, William Dougherty succeeded Mr. Drake on the Vestry, and he, with Joseph Beatty, attended the convention that and the following year. The treasurer of the building fund reported the face value of assets in his possession at $7,875.07. Pledges for parish support showed a decrease, and an effort was made to remedy this. There was a confirmation class of seventeen on April 15, and communicants reported to convention numbered 183, the highest figure yet reached.

At a meeting of the Vestry on September 5 a letter from the rector was read, tendering his resignation to take effect on December 1 following, for the reason that the health of his family compelled him to spend the winter in the South. No action was taken at that time, but after a personal conference the resignation was accepted on the 19th. On October 3, a petition was presented, signed by numerous members of the congregation, asking that the previous action be reconsidered, and that leave of absence be granted the rector for such time as he desired, and that some person be engaged to conduct services in his absence. The vote was reconsidered and the resignation withdrawn. Rev. George May, of Frostburg,

Md., visited the parish the following Sunday, but no permanent arrangement was made with him. On November 7 the Vestry formally declined to accept the resignation, and granted the rector leave of absence without salary for six months, beginning December 1. This was accepted, and arrangement made with Rev. A. J. Brockway, of the diocese of Albany, now of Pierrepont Manor, N. Y., to take charge of the parish at $20 per week. The rector also proposed that on his return his salary be fixed at $25 per week, which was done. In compliance with the canon a minimum payment of 10 cents per week regularly for the preceding six months was subsequently fixed as a qualification for voting at parish elections.

As has been related, the parish of St. Paul's was incorporated in 1825. However, the record of the original incorporation could not be found, and, as the building of a new church was in prospect, with possibility of legal questions growing out of contracts, etc., it was decided as a precautionary measure to reincorporate. Under an act of the legislature this was done on Easter Monday, April 22, 1878, the Articles of Association being signed by Joseph B. Doyle, Charles Gallagher, William Dougherty, J. M. Brownlee, J. M. Barclay and J. B. Wells. Several years ago the original record of incorporation was found in the Probate Court, so the action in 1878 may be regarded as superfluous.

The salary of the organist was fixed on May 1 at $125, she to furnish the blower at her own expense. Building fund assets were reported at $8,454.75. Joseph Beatty and William Dougherty attended convention. Four were confirmed on October 28, and the Central Convocation met here the next day.

Early in 1878 the matter of repairs to the church edifice coming up, the question arose whether it was advisable to spend any more money on the old building or

make a decided move towards erecting a new structure more suited to the needs of the congregation. While the country was still suffering from business depression, making it difficult to raise a large fund, yet the cost of labor and material was exceptionally low, and the conclusion was reached that now was the time to take a definite step forward. At a meeting of the Vestry held on July 11, the rector read some letters in reference to plans for a new building, and George W. Hewitt, architect, of Philadelphia, was requested to furnish a pencil sketch of said building, to seat 500 people, and cost about $15,000. The sketch shortly after arrived, and in the main was approved, with some material changes. Instead of a wooden spire as originally proposed, one of stone was substituted, the chancel terminating in an apse instead of being square, black walnut adopted instead of pine for wainscotting, marble steps and tiling for chancel instead of wood, with other minor changes.

On September 11, the rector and Messrs. Dougherty, Day, Doyle, Doty and Means were appointed a committee to solicit funds, which two weeks later reported $5,374 subscribed, with more in prospect. As this with assets already in hand made a fund of $15,000, it was decided to go ahead with the work. Another month was consumed in securing working plans, etc., when proposals were asked for constructing the completed building except the stained glass windows, heating apparatus, plumbing and gas fixtures, chancel and entrance tiling. The contractor was also to raze the old church, using therefrom such material as should be acceptable, reserving to the congregation all the furniture, including pews, organ, bell, gas pipe and fixtures, heating apparatus, chancel window and stained glass emblems.

The contract was awarded on November 7 to Robert Hyde for $15,637, and a building committee ap-

pointed consisting of Mesrs. Dougherty, Means and Doty, to supervise the work. The contractor was to be given possession of the church lot on March 1 following, and the new building to be completed by November 1, 1879. The firm of Archer, Boal & Co. became sub-contractors for the stone work, and Barthold Bros. the plastering, making the somewhat unusual record of all the principal contracting parties being members of the parish. The outside material was to be native sandstone, and by arrangement between the contracting parties temporary sheds were erected, and work of stone cutting began at once and continued throughout the winter.

The women's society, never wearying of doing good, had already raised a considerable sum intended for chapel purposes, but when it became apparent that the erection and proper furnishing of the new church would more than absorb the money provided for that purpose they generously agreed to turn over their assets into the general fund, and to further increase the same. This fund, with the assistance of a Thanksgiving fair and dinner held at the Sixth street armory in 1878, and a bazaar held in the uncompleted church building in December, 1879, brought the fund up to about $3,000, which was appropriated to the erection of the tower, that structure being a monument to the self-denying efforts of the women. The Sunday School also contributed $200 to the building fund, and a balance of $363.87 in the Church Acre fund was transferred to the same.

The last marriage in the old church was that of Charles M. Rhodes and Mary G. Beatty on February 25, and the last baptism that of Harry Sullivan Pitts, third son of the rector, on March 2, Mr. and Mrs. J. M. Barclay and J. B. Doyle, sponsors. The last funeral was that of Miss Eliza Boggs on December 17, 1878.

The last services in the old church were held on

March 9, 1879, and the building was crowded both morning and evening by those who had been baptized, confirmed and received the Holy Communion within its sacred walls. Notwithstanding the prospect of better things, a note of sadness prevailed at the severance of associations reaching back in the hearts of the older members for nearly half a century. The Holy Eucharist was celebrated in the morning, and in the evening the rector preached a historical sermon on "The Old Church and Its Work," in which he pictured the workings of the law of development in inorganic and organic nature as well as in society, in which the old and worse constantly gives way to the better. After a brief historical summary, he said:

> I have been rector here just seven years, and in that time I have seen so many changes of pastoral relations among all the denominations that to-day I stand the oldest settled minister, by three or four years, of any in Steubenville who claim that name and office. It does not, in my judgment, speak very well for either ministers or congregations.
>
> The law of development has been well exemplified by this parish. From a small beginning and a precarious existence it has advanced to a position of influence and assured stability. During the sixty years since its organization eleven hundred and sixty-four persons have been baptized. Five hundred and seventeen have received the Holy Ghost through the laying on of Apostolic hands in the solemn rite of Confirmation. There have been about eight hundred and twenty-five regular communicants of the parish; two hundred and sixty-four couples have been united in holy matrimony, and six hundred and fifteen funerals have been attended.
>
> Of the total number of services held in this building, I have no means of judging, but I have officiated in it over one thousand times. The amount of money, too, collected and expended in so long a time cannot be arrived at with any degree of exactness, but during my rectorship we have expended for all purposes, including the prospective cost of the proposed new church, the money for which is almost all provided—nearly fifty thousand dollars.

The sermon concluded with a prophetic view of the

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work to be accomplished by the new church in the future, and an eloquent peroration.

The closing hymn was sung, the final prayers said, and the benediction pronounced; the last voluntary played, and the feet of the worshippers turned away from the old house which had been their religious home for so many years.

Work of dismantling began the following morning, and in a few days the ancient structure had entirely disappeared. Arrangements had already been perfected to hold services at Philharmonic (now Elks') hall, on South Fourth street, but after a few weeks, this having been found inconvenient, the county court room was secured, and occupied on Sunday mornings until the new church was ready. At the Easter election J. M. Barclay and C. B. Doty succeeded Messrs. Blinn and Bustard, Mr. Barclay attending the convention.

Sufficient progress had been made in the work of construction to announce the laying of the cornerstone of the new church on May 13. Accordingly on the afternoon of that day the following clergy vested at the residence of David Myers, a few doors north of the church, and marched to the platform which had been arranged for them and the choir: Rt. Rev. G. T. Bedell, Rev. J. W. Brown, of Trinity Church Cleveland, afterwards rector of St. Thomas's Church, New York; Rev. Mr. Meach, of Christ Church, Allegheny; Rev. Mr. Buchanan, of Christ Church, Wellsburg; Rev. R. R. Swope, St. Matthew's Church, Wheeling; Rev. Mr. Hillyar, of Dennison, and Rev. T. D. Pitts, rector. Services opened by singing Hymn No. 101 from the Prayer Book collection, "And Wilt Thou, O Eternal God," being the same that was sung at the laying of the cornerstone of the old church. The rector then placed within a cavity cut in the stone a glass jar containing a copy of the Holy Bible, Book of

Common Prayer, list of parish officers and building committee, convention journal of 1878, Spirit of Missions for May, 1878, copies of "Churchman," "Standard of the Cross," "St. Luke's (Marietta) Chronicle," Steubenville "Herald" and "Gazette," specimen of each denomination of fractional currency, and a dime of 1831 from the old church. Bishop Bedell advanced with a mallet, and, striking the stone three times, pronounced it laid in the name of the Father, Son and Holy Ghost, followed by collects and the Lord's Prayer. A scholarly address was delivered by Dr. Brown, concluding with a graphic portrayal of a vision of Dr. Morse, the venerable rector, who from his rest in Paradise could now behold the fruition of the work so faithfully carried on by him during so many years. The Bishop followed with some well chosen remarks, and after singing "I Love Thy Kingdom, Lord," the exercises were concluded by the recital of the Apostles' Creed and benediction.

Additional subscriptions to the building fund of $780 were made during the summer, a boat excursion by the young men netted over $100, and the women were kept busy. A neat sum was also realized from lectures on Mahomet by the rector. The stonework was accepted on November 16, and the first service was held in the new church on Easter Day, March 28, 1880, being the regular service for that festival.

The following Thursday, April 1, was fixed for the consecration service, and shortly after 11 o'clock, while the strains of the organ filled the building, the Wardens and Vestrymen assembled in the Vestry room, and proceeded down the main aisle to the west end of the church. The Bishop and other clergy having vested in the sexton's house, marched to the west door, which, being opened, they entered, and the entire procession moved towards the chancel repeating responsively the XXIV

Psalm. The clergy beside the Bishop and rector included Rev. N. S. Rulison, St. Paul's Church, Cleveland; Rev. G. W Hinkle, Grace Church; Rev. J. A. Bolles, Trinity Church; Rev. W. C. and W. B. French, editors "Standard of the Cross;" Rev. R. B. Swope, St. Matthew's, Wheeling; Rev. A. J. Brockway, Grace, Ravenna; Rev. J. A. Hillyar, St. Barnabas, Dennison; Rev. Stewart Means, Middletown, Ohio; Rev. S. T. Brewster, St. James's, Cross Creek; Rev. Samuel Maxwell, St. John's, Youngstown; Rev. A. Buchanan, Christ Church, Wellsburg.

After private devotions the secretary, on behalf of the Wardens and Vestry, read the following request for consecration:

We, the Church-wardens and Vestrymen of St. Paul's Church, City of Steubenville, County of Jefferson and State of Ohio, having by the good providence of Almighty God, erected in the said city a house of Public Worship, do hereby appropriate and devote the same to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its Ministry, Doctrines, Liturgy, Rites and Usages, and by a Congregation in communion with said Church, and in union with the Convention thereof in the Diocese of Ohio.

And we do hereby certify that the said house and the ground on which it is erected, have been and are fully paid for, and are owned by said Parish in fee simple, and are free from any lien or incumbrance whatever, and by the deed under which the same are now owned and held, are inalienably secured to and for the use of those who profess and practice the doctrines,, discipline and worship of the Protestant Episcopal Church in the United States of America, except in such cases as are provided in and by the canon in such case made and provided.

And we do also hereby request the Right Reverend Gregory Thurston Bedell, D.D., Bishop of the Said Diocese, to take the said building under his spiritual jurisdiction as Bishop aforesaid, and that of his successors in office, and to consecrate the same by the name of St. Paul's Church, Steubenville, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

And we do moreover hereby relinquish all claim to any right of disposing of the said building, or allowing of the use of it in any way inconsistent with the terms and the meaning of this Instrument of Donation, and with the consecration hereby requested by the Bishop of this Diocese.

In testimony whereof, We, the said Church-wardens and Vestrymen, have caused this Instrument of Donation to have attached to it the seal of our Corporation, and the signatures of the Presiding Officers and Clerk of a meeting duly convened on this thirty-first day of March in the year of our Lord, one thousand eight hundred and eighty.

[Signed] THOS. D. PITTS, Rector.

JOSEPH B. DOYLE, Secretary. [Seal]

The exhortation and prayer of consecration followed, when the Bishop presented the certificate of consecration, which was read by the rector:

IN THE NAME OF GOD, AMEN.

Whereas, The Rector, Church-wardens and Vestrymen of Saint Paul's Church in Steubenville, Jefferson County and State of Ohio, have, by an instrument this day presented to me, appropriated and devoted a house of public worship erected by them in the said city to the worship and service of Almighty God, the Father, the Son, and the Holy Ghost, according to the provisions of the Protestant Episcopal Church in the United States of America, in its Ministry, Doctrines, Liturgy, Rites and Usages, and by a congregation in communion with said Church and in union with the convention thereof in the Diocese of Ohio.

And Whereas, The same Rector, Church-wardens and Vestrymen have, by the same instrument, requested me to take their said house of worship under my spiritual jurisdiction as Bishop of the Diocese of Ohio, and that of my successors in office, and to consecrate it by the name of Saint Paul's Church, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned.

Now therefore, know all men by these presents, that I, Gregory Thurston Bedell, D.D., by Divine perimssion Bishop of the Diocese of Ohio, acting under the protection of Almighty God, have on this first day of April in the year of our Lord, 1880, taken the above mentioned house of worship under my spiritual jurisdiction as Bishop aforesaid, and that of my successors in office, and in the presence of divers of the Clergy and a public congregation therein assembled, and according to the form prescribed by the Protestant Episcopal Church in the United States of America, have consecrated the same by the name of Saint Paul's Church.

And I do hereby pronounce and declare, that the said Saint Paul's Church is consecrated accordingly, and thereby separated henceforth from all unhallowed, worldly and common uses, and dedicated to the Worship and Service of Almighty God, the Father, the Son, and the Holy Ghost, for reading and preaching His Holy Word, for celebrating His Holy Sacraments, for offering to His Glorious Majesty the sacrifices of Prayer, Praise and Thanksgiving, for blessing His people in His Name, and for the performance of all other Holy Offices, agreeably to the terms of the Covenant of Grace in our Lord and Saviour, Jesus Christ, and according to the provisions of the Protestant Episcopal Church in the United States of America, in its Ministry, Doctrines, Liturgy, Rites and Usages.

In testimony whereof, I have hereunto affixed my Seal and Signature in the City of Steubenville on the day and in the year above written and in the twenty-first year of my consecration.

G. T. BEDELL.

[Seal]

At the conclusion of this paper Matins and the Pro Anaphora were conducted as follows:

Sentences and exhortation, Mr. Rulison; LXXXIV. Psalm, Mr. Brewster; CXXII. Psalm, Mr. Buchanan; CXXXII. Psalm, W. B. French; First Lesson, Mr. Means; Second Lesson, Mr. Brockway; Nicene Creed, Mr. Swope; Prayers, Mr. Hinkle; 278th Hymn, "I'll Wash My Hands in Innocence" (Hymnal of 1874), Mr. Pitts; Decalogue, W. C. French; Collects, the Bishop; Epistle, Mr. Hillyar; Gospel, Dr. Bolles; 277th Hymn, "With One Consent" (1874 edition), Mr. Pitts.

The music was rendered by a quartette composed of Misses Blinn and Moodey and Messrs. Sharpe and Faunce, Miss Kells at the organ, and included: Venite, Danks; Glorias, Meinike; Te Deum, Scull; Benedictus, Mellor; Offertory, Millard.

It had been the intention that Dr. James de Koven, of Racine, should preach the consecration sermon, but during the winter of 1878-9 he slipped on an icy sidewalk, breaking a leg. Unexpected complications followed, resulting in his death on March 19, 1879, and Bishop Bedell became the preacher in his place. Always

a master of English, elegant in diction and eloquent in speech, the Bishop's sermon on this occasion was a masterpiece of reverent as well as brilliant oratory. The text was from St. John's gospel, XII., 4 and 5, "Then saith one of His disciples, Judas Iscariot, Simon's son, which should betray Him, 'Why was not this ointment sold for three hundred pence and given to the poor?' "

Summarizing the Bishop's remarks, he declared that the essence of consecration was the spirit of love and sacrifice. God looks at the gift through the heart of the giver, and it is the flavor of love which satisfies, and not the gift which that love prompts. Love and sacrifice are at the door of every consecration to assert the sacrifices of every true giver. In this church the architect has spoken the truth, and the truth is in its solid walls and carpentry, while on its spire, than which a more graceful one he had never seen, was the cross preaching evangelically that there is but one road to Heaven, and that leads to the foot of the cross.

God notices the great and the small, the doors of the morning swing on their hinges at his bidding, and He considers the smallest lens in the insect's eye; and the gifts of the great are no more than those of the small. Gifts need not be small, however, to be acceptable to God, and the greater the cost, if attended by commensurate sacrifice, the greater will be their worth. The widow's mite, however, was not a widow's mite when the rich woman gave ten thousand mites and did not miss it; nor was any account taken of the $100 given by a man who could, without sacrifice, give $1,000. His gift was most acceptable who gave $10 when $5 was more than he could afford.

Our churches should be beautiful. They might be like barns and log houses in the wilderness when all was in keeping, but in cities where people lived in handsome

houses and looked ever to personal convenience and comfort it was wrong not to have a house given to the Lord which was a worthy gift.

The Bishop gave a vivid description of the structure and its appointments, and urged his hearers to use it constantly, not merely for the sacraments and stated public services, but make it their home, here solemnize their marriages, and from here bury their dead. He likened the building and its furnishings to the Christian and his work and way through life, and proceeded to show the antiquity of the Church, its relation to the world, and its influence. The Holy Spirit of Christ was over and through and in it all; it rang out on the chimes of the heart the changes of the kingdom, and fired the coals on the altar of the soul. The Church was simple because it was divine, and adapted itself to all grades and classes. It changed in peoples and countries, temperatures and temperaments, applying everywhere and to every man, but it was always the same in spirit. It was tolerant to the limit of value as a Church influence, for Christian charity taught toleration, but there was a line between the Church and what was outside, and that line should be observed, and it was better to be on the right side of that line The strength of the Church depends upon fidelity to the Gospel, the divinity of Christ, and the adherence to the principles of the atonement. The Church is the aggregate of the highest complete education, and is the promoter of progress and civilization. It is the conservator of religion, of morals and of the State, and it watches science and adjusts its discoveries so that they will conform to religion. There is a strong link between morals and religion, and the separation preached by sceptics is not possible. God forces nothing. He waits now in His Kingdom for man to work out his own free will. The Church is the Devil's battleground, and the constant

struggle is what develops the strength of the Church, and makes it strong to overcome.

The Bishop congratulated the rector and Vestry upon the completion of this work and the magnificent success which, under God's providence, they had accomplished. He invoked his blessing upon this finished work for all time to come, and closed with the usual ascription.

The altar was decorated for this service by a beautiful floral cross, the gift of the Women's Society, flowers in the vases being presented by Harry L. Doty. Joseph Beatty, J. H. Timberlake, Frank McKinney, Charles Dougherty, and Joseph W. Boisol acted as ushers, and after the close of the service many remained to admire the beauties of the building.

The first marriage in the new church took place at 3 p. m., the contracting parties being Rev. S. L. Brewster and Miss Anna L. Dohrman, the Bishop performing the ceremony.

The Central Convocation meeting was held in the evening with sermon by Rev. Dr. Rulison, and the consecration ceremonies were concluded the next morning by administration of the Holy Communion, the Bishop being the celebrant.

As previously stated, the church edifice is built of native sandstone, and throughout, including the furnishings, represents the best product of local handicraft. It will comfortably seat five hundred persons, and is mainly Early English or thirteenth century style of architecture with the chancel windows of the following century or Decorated order. It was almost exactly a year in building, and no serious accident occurred during its construction. The building is orientated so as to place the altar at the east end geographically as well as ecclesiastically, and with the tower and organ chamber (at first the robing room) also placed at that end the rock face and bold

outlines present an appearance of impressiveness and solidity which is not dissipated on closer examination. The extreme length of the church proper is 118 feet, and the outside width, including the buttresses and alcove on the north side about sixty. The stone tower and spire rise to a height of 114 feet, terminating in a six-foot metal gilded cross. When this cross was placed in position the arms were parallel with Fourth street, 19 degrees east of north, but it has gradually veered around until it points practically north and south. This gives rise to the query as to whether the earth's magnetic current has been strong enough to effect this change. In 1892 the spire was struck by lightning and some of the stonework cracked, but having no apparent effect on the cross. The tower foundation, which is a solid mass of stone and concrete, goes down about twenty feet, and the structure is quite able to sustain a full set of chimes, which, it is hoped, will some day find there a home. The church has three main entrances, one through the tower from Fourth street, one through the porch on Adams street, and one from the parish house on the west. There was also a door into the sacristy and thence to Fourth street, since closed by the organ. On the north side is an alcove 6x30 feet intended originally to accommodate choir and organ, the latter filling the western bay, allowing room for a quartette only in front, but afterwards moved to the east bay and a choir platform placed in the northeast corner of the church, and occupied by a double quartette. The roof is steep and slated, with a ventilating ridge along the top, originally ornamented with gilded tips. The nave is 85x44 feet inside, the open timbered ceiling rising to a height of 46 feet, of yellow pine finished in natural color with purlins and principal rafters exposed, and the chamfers colored in carmine. Black walnut highly polished is used in the wainscotting, vestibules, etc., the pews being

of white walnut with black tops and ends, and furnished with crimson cushions. Scarlet cloth relieved by metal trimmings covers the inside doors, which hang on spring hinges, and the floor is covered by red carpet. The original chancel was 23x26 feet, tiled in proper designs, as are also the entrances. It was approached by three marble steps with clergy stalls and carved pulpit of black walnut.

The altar, of chestnut, was a present from some of the members of St. John's Church, Wheeling, which had gone out of existence. Its blue gothic panels contain gilt ecclesiastical designs, including Alpha and Omega with crowns and I. H. S. The sentence, "Holy, Holy, Holy,' relieves the front of the super altar. The original furnishings of the altar included gilt alms basin, vases, lectern and service book, gifts of H. L. Doty, subsequently memorial cross to Mr. Gillette by same; Eucharistic candlesticks by Mrs. J. M. Barclay in memory of her husband; vesper lights in memory of Mr. Pitts, and sanctus bell have been added later. The credence table is formed from the marble mensa of the altar in the old church, and is supported by a pair of walnut brackets. On the north or gospel side of the altar is an elegant black walnut bishop's chair, terminating in a mitre, and upholstered with crimson velvet. It was exhibited by J. and R Lamb at the Centennial exhibition of 1876 as a specimen of their best work, and was given as a thank offering by Edmund Yard, of New York, through William Dougherty, of Steubenville. A polished brass rail, elevated one step, divides the sanctuary and choir. At the entrance to the chancel stands a brass eagle lectern, being at the time it was made probably the finest piece of work of the kind in the country, given by Mrs. William Dougherty as a memorial to her mother, Mrs. Elizabeth Purcell Peters, who entered into rest on September 10, 1879.

NEW ST. PAUL'S, BUILT 1879-80.

The eagle is supported by a standard on which are engraved the emblems of the four evangelists, the whole being six and one-half feet high, and resting on four brazen lions. Hanging bookmarks of white silk with gold filagree crosses from Geneva, Italy, were presented by Miss Collet, of Burlington, N. J., as a memorial to M W. C. Barcley. The Bible used at that time was from the old church, but on October 27, 1898, Mr. and Mrs. William Huscroft presented the present magnificent volume as a memorial of their son, Charles. Quite a number of valuable altar, lectern and pulpit hangings were presented by Mr. Doty, and fresh ones have been added from time to time by the altar chapter.

Between the main or Fourth street entrance and the chancel steps was placed the font, made of Caen stone imported for that purpose, and carved by William J. Archer as a gift to the church. The bowl of the font is an octagon, and on the sides are cut in relief I. H. S., a sheaf of wheat, bunch of grapes, dove, lamb, rosettes and other designs with an ivy vine below. Two children of Mr. Archer were the first to be baptized in this font, on May 16, 1880. H. L. Doty presented the cover, and the font remained in its original position until the summer of 1912, when, by reason of alterations in the chancel, it was removed to a small baptistery on the north side of the church, where a lantern was placed by Mrs. M. A. Timberlake in memory of her mother. A brass ewer and silver shell were presented by Mrs. Mary Wetherald.

Prominent on the east wall on either side of the chancel are two life-size figures in oil, painted by E. F. Andrews, the well-known artist. They represent St. John the Baptist and St. Paul, respectively, and are the joint gift of Mr. Andrews and James Means. On the west wall is a mural tablet in memory of Dr. John Andrews.

The church is lighted by eleven double lancet win-

dows on the sides, three in chancel with quartrefoil, two wide lancets and twelve-foot rose window in west end, and two lighting respectively the sacristy and baptistery. The chancel windows represent scenes in the life of St. Paul, his conversion, preaching on Mars Hill, and the trial before Agrippa. In the medallions above are a pair of crossed swords, Agnus Dei over the altar, and the Holy Spirit represented by a dove. The first mentioned window is a memorial to A. J. Beatty and wife, the central one to Rev. Intrepid Morse, and the third to Hon. Joseph Means and wife. The southwest window is a copy of Thorwaldsen's "Night," representing the flight of an angel over a sleeping city with the figure of a little child in its arms, and is a memorial to Emma Glenn, little daughter of James Means. This window has a somewhat curious history. Bishop Leonard visited the parish on Sunday, morning, May 29, 1892. The number of communicants was large, and in addition to the regular communion silver there was used a private set given by Misses Annie and Sarah S. Scull as a memorial to the former's mother. This was inadvertently left in the sacristy, the present organ chamber, and the clergy with others went that afternoon to St. James's, Cross Creek. There was no evening service, and during the night the window last above described was broken, and a thief entered the church, and carried off the communion set, which was never recovered. It was replaced by a similar memorial set from the Harden family. The window was injured beyond repair, and was replaced by the present one. The other west lancet reproduces Holman Hunt's celebrated painting, "The Light of the World," the original of which is in the chapel of Keble College, Oxford, with a replica in St. Paul's Cathedral, London. It is a memorial to James Means, Sr., and wife. In the centre of the rose

window is a head of St. Paul, from Raphael, and the tower entrance is lighted by a mosaic lancet with I. H. S. at the top. Two of the double side lancets are filled with full length figures of the four evangelists, and are memorials to Joseph and Elizabeth Beatty, Sr., George Beatty, Jane Beatty, Jane and Sarah Spencer. All of these windows were placed in position before the church was consecrated. They were promptly followed by others, the first being the centre double lancet on the south side as a memorial to John B. and Sarah Doyle by her son and grandson. The figures were taken from steel engravings in an old Prayer Book, the first representing Christ in the garden of Gethsemane, underneath being the words, "Thy Will Be Done." The other has the words, "Christus Resurrexit" beneath the Roman soldiers and the rising Saviour. Above are the crown of thorns and crossed keys. The next was near the front entrance and was a memorial to Charles B. Doty and his sister, Mrs. B. Leonard Doty Johnson. A figure of Faith with cross graces the first lancet, and Hope with anchor the second. East of the south porch are two lancets to Alexander and Jane Lowry Doyle, the first with St. Paul resting on his sword, and the second the Good Shepherd bearing a lamb in His arms. West of the south entrance the double lancets of beautiful opalescent glass represent the Angel of the Resurrection, in which the features of Mrs. James Means, to whom it is a memorial, are idealized, and the other the Saviour in the garden on the first Easter morning. On the north side are two memorials, the first to John O. Russell and his wife (subsequently Mrs. Croskey), showing the shepherds and angels on the first Christmas morning, and Rock of Ages. The second is to John P. Means and wife, one lancet showing St. John Baptist, with the banner of the cross, and the other a Madonna. The baptistery contains a pretty window,

memorial to Mrs. Mary W. Barclay. It has a figure of the Christ Child after the Della Robbia Bambino, with the word "Jesus" above, and "One Lord, One Faith, One Baptism" below. Beneath is a shield with a kneeling angel after Fra Angelica. Alms basins were given by Miss Myers's Sunday School class.

The original plans of the church contemplated the possibility of tiled aisles, but carpet covers the aisles as well as the pew spaces. Manufactured gas was first used for artificial lighting by means of four coronas of eighteen burners each and sixteen four-light brackets from the walls, giving 138 jets in all. Subsequently natural gas was substituted, and later electricity in the chancel, which will no doubt finally be extended throughout the building. The original heating apparatus consisted of four large stoves in the basement, with flues at each end and some extra ones in the side walls for emergency. These were replaced in 1912 by a steam heating plant.

As already related, the pews in the old church had been declared free several years before its demolition. The arrangement had not proved entirely satisfactory from a financial standpoint, probably more because of business depression and lack of energy in pushing the system rather than from any inherent fault in the system itself. With the opening of the new church it was decided to continue the pledge and envelope plan, but to allow the subscribers to select their pews according to the size of their subscription, in other words, the highest subscriber was allowed to have first choice, others following in order to the lowest. Within a few days practically every seat in the church was taken, with a yearly income of $2,500 pledged for current expenses, the highest point then reached in the history of the parish.

Among the minor actions the Vestry prescribed that all kneeling stool covers should be the same color as the

carpet, and pewholders should be allowed to procure book racks of a certain size and form, only one, however, was placed. Also that all new windows should contain a ventilating louvre.

At the forthcoming convention Mr. Pitts was made a member of the committee to which was referred that portion of the Bishop's address relating to missions. St. Paul's reported 162 communicants, and St. James's 36. Mr. Pitts had looked after this parish as well as St. John's, Brooke County, during vacancies. Joseph Beatty was lay delegate. The Bishop in his annual address referred to new St. Paul's as "a dream in stone. Its exterior, especially the tower and spire, stone to the top, can hardly be surpassed for beauty of proportion, design and finish."

## CHAPTER XII.

### PATHS OF PROGRESS.

Resignation of Dr. Pitts—Purchase of Lot—Rev. R. W. Grange Becomes Rector—New Communion Set—Early Easter Services—Diocesan Convention—Financial Matters—New Bishop Chosen—Mr. Grange Succeeded by Rev. C. D. Williams—Parish House Built—Weekly Communion—Vested Choir—Mr. Williams Resigns—Rectory Sold.

At a meeting of the Vestry held on July 28, a communication was received from the rector, tendering his resignation, to take effect on November 15, 1880, for the same reason that had influenced him to offer it in 1877, namely that the health of his family required removal to a milder climate. After considering the matter for a week the Vestry accepted the resignation, and adopted the following minute:

> In accepting the resignation of Rev. Thomas D. Pitts as rector of this parish, which office he has filled for more than eight years past, we do so with the deepest regret at the necessity which compels a severance of the relations which have so long and pleasantly existed between us as pastor and people. We desire here to record an expression of our esteem for him as a Christian gentleman, a Catholic Churchman and a parish priest. We heartily commend him to whatever people among whom his lot may be cast as worthy of their fullest confidence, and wheresoever he may go he will carry with him our heartfelt wishes and fervent prayers for his general welfare.

Mr. Pitts's last service as rector was held on Thanksgiving Day, November 26, and during that week a farewell reception was tendered him at the residence of Mrs. Mary K. Means on Washington street, where he was presented with a purse of $250 in gold. He and his family spent the winter in Florida, and he afterwards accepted a charge at Wilmington, N. C. Subsequently

he conducted Trinity Hall at Washington, Pa., a preparatory school for boys, for several years, occasionally visiting his old parish, where he was always warmly welcomed. He afterwards removed to Pittsburgh, where he engaged in secular business, although not formally retiring from the ministry. His friends noticed a change in his manner, the cause of which was not revealed until after his death, which occurred during convulsions on May 18, 1891. An autopsy revealed what was pronounced the strangest case known to medical science. The deceased had a veritable thorn in his brain. When his skull was opened a bony plate was discovered, two inches in length, three-quarters of an inch in width, and having a very rough surface. It occupied part of the membraneous partition between the two hemispheres of the brain, and to its pressure was due the intense suffering caused to the deceased. The examining surgeons were unable to determine the source of this bony growth, but it was probably caused by an accident, of which they were not aware. When a boy Mr. Pitts suffered a broken nose from a fall down stairs, and the bones, in their endeavor to unite, doubtless started a growth which did not reach the brain until his later years. He was buried from old Calvary Church in his priestly vestments, with the prayer from earnest friends that after this life's sufferings his soul might rest in peace. It is not putting the matter too strongly to say that next after the venerable Dr. Morse no rector of St. Paul's had a stronger hold on the affections of his parishioners, or brought the parish to a more marked position in the community.

During the summer of 1880 the family of William Giles, occupying the south half of lot No. 208 adjoining the parish property on the north, offered to sell the same to the church for the sum of $2,500. The desirability of acquiring the property was evident both as a matter of

protection to the exisiting structure, and to allow room for future expansion. As the congregation had been responding to quite heavy demands for sometime previous, it was deemed best not to make any additional call at this time, but to appropriate $500 accumulated in other funds, and to incur a temporary indebtedness of $2,000, the interest on which could be met from the rental of a small storeroom and dwelling then on the lot. The arrangement was finally consummated, and the deed made on October 20. About half the debt was lifted a couple of years later, and the remainder in 1890. The wisdom of the purchase has been abundantly vindicated, as well as perseverance in holding it under later adverse circumstances.

Some changes being necessary in the choir, an arrangement was made with George E. Sharpe and James W. Gill to take charge of the music at a cost of $275 per annum, to take effect on September 1. Miss Ella Young was appointed organist, and the arrangement finally grew into a double quartette choir, the whole expense being about $600 per year.

About the same time that a new structure was projected for St. Paul's, a similar enterprise was carried out in St. Stephen's parish, East Liverpool, the little frame building which had served that congregation for many years being replaced by a neat brick edifice capable of seating between 300 and 400 persons. Several contributions to this work had been made by Steubenville Churchmen, and the new house of worship was now completed, but without furnishing of any kind, if a debt be excepted. It will be remembered that when old St. Paul's was razed, among the furniture reserved were the pews, chancel chairs, font and gas fixtures. These were still in storage, with a fragment of the old altar, not having been utilized in the new church. Rev. Philip McKim,

rector of St. Stephen's, made application for these articles, which was granted. They were taken to East Liverpool and duly installed as intended, where they remained until the night of January 27, 1900, when the church and its contents were entirely destroyed by fire.

After the acceptance of Mr. Pitts's resignation no time was lost by the Vestry in looking about for a new rector, and matters had so far advanced that on September 1 a call was extended to Rev. Robert W. Grange, of St. Paul's Church, Columbus, at a salary of $1,600 and rectory. This call was accepted, and Mr. Grange began his work here on Advent Sunday, November 28. Mr. Grange was a graduate of the Nashotah Seminary, and was a classmate of Mr. Pitts, although somewhat older. He was possessed of a pleasing voice and social qualities, which made him very popular. On March 27 following the salary was advanced to $1,800.

One of the last projects inaugurated by Mr. Pitts previous to his departure was the procuring of a new communion service of sterling silver. This was now carried out with such expedition that the new service was procured and ready for the following Easter. Not only money but articles of silver were contributed to be worked into the service, which consisted of flagon, two chalices and paten, the first from the congregation generally, the chalices gold lined and set with jewels from the Doty and Means families, and the paten gold faced as a memorial from Mrs. M. A. Timberlake. The old set was presented to Trinity Church, Bellaire.

Considerable money was spent in repairing and improving the rectory this winter, the rector and wife meanwhile having hotel quarters. The first funeral in the new church was that of Miss Mary K. Means on March 20, 1881.

Mrs. Jane Averick, who died in May, 1880, be-

queathed $100 to the Sunday School, which was received about March 1 of the following year.

The practice of having service early on Easter morning was inaugurated in 1881 with a volunteer choir and a large congregation. Hymns and collects made up the service, with a brief address, but in after years it consisted of choral celebration of the Holy Communion, which has become the leading service of the festival. W. H. Harden succeeded Mr. Barclay on the Vestry, and the sexton's salary was fixed at $10 per month.

During the winter the chancel was decorated through the liberality of James Means, the background being blue with red trimmings, and ornamented with the monogram I. H. S., and fleur de lis in gilt. This encouraged a movement for decorating the nave, which was done after Easter. An ivy vine ornamented the chancel arch, and two large crosses with streamers relieved the west wall. The general tint was terra cotta, relieved at the windows and arches by ornamentation and sentences.

Over three years had elapsed since there had been a confirmation service in St. Paul's when, on December 6, 1881, Rt. Rev. George W. Peterkin, Bishop of West Virginia, visited the parish, Bishop Bedell being in Europe. A class of fifty-one was confirmed, the largest in the history of the parish up to that time. In addition, there were nineteen others not then ready, who were confirmed by Bishop Bedell on February 19 following. He called the combined class of seventy to the altar rail and delivered a special address.

John P. Means was elected Vestryman at Easter.

In response to an invitation previously extended, the Diocesan Convention met for the second time in St. Paul's on June 6, 1882. There was a good attendance, but the business was mostly of a routine nature. Joseph Beatty, James Means and William Dougherty were the

delegates from St. Paul's, and John White, John Underwood and Alexander Cunningham from St. James's. Messrs. Dougherty and Means were appointed members of the finance committee, and among the resolutions adopted was one congratulating the people of St. Paul's on the completion of their beautiful new church, whose walls were already beginning to be covered by a growth of Japan ivy (*ampelopsis vetchii*), the first planted in the city. Mr. Grange reported as caring for St. James's Church and St. John's, Brooke County, the former having twenty-nine communicants. The convention remained in session two days, the evening of the first day being devoted to a missionary meeting, with addresses by Rev. William Bodine, of Gambier; Rev. William P. Morgan, of Trinity Church, Cleveland, and others.

At a meeting of the Vestry on July 1 the engagement of Miss Sarah Marion as organist for a year at $150 salary, and J. W. Stewart as choir director at the same amount, was approved. The music of the Sunday School was in charge of J. B. Doyle, the rector being superintendent. The opening service was choral, being condensed from the Prayer Book of 1549, and received the approval of Dr. George W. Hodges, now dean of the Cambridge theological seminary, who, while rector of Calvary Church, Pittsburgh, spent a Sunday at St. Paul's. The communicants at this time numbered 210, and Sunday School scholars 176, with 21 teachers.

The Easter election in 1883 resulted in the choice of F. A. Wells, Senior Warden; William Day, Jr. Warden; James Means, William Dougherty, C. B. Doty, John P. Means, Joseph B. Doyle, J. M. Barclay, Charles Gallagher, George A. Maxwell, Vestrymen. Messrs. Beatty and Dougherty attended convention. On May 20 Rt. Rev. C. E. Penick, who had been Bishop of South Africa, visited the parish and confirmed a class of twenty-three.

Miss Marion was re-engaged as organist on July 1 at a salary of $175 a year.

On September 26, 1883, Miss Agnes Underwood and Joseph B. Nicholson were married in St. James's Church, that being the only marriage service ever held in that building. The ceremony was conducted by Rev. J. W. Cowpland, the former rector, who came from Old Point Comfort for that purpose.

Bishop Bedell made a visitation on April 27, 1884, and confirmed a class of twenty-three, including one from St. James's.

The financial condition of the parish at this time began to create some anxiety, and at a meeting of the Vestry held January 3, 1885, a committee consisting of Messrs. Doty, Gallagher and Doyle was appointed to make an examination and report the following Saturday night. As a result of their investigation they presented the following to the Vestry:

Your committee respectfully reports that the income of this parish from pew rentals for the year ending Easter, 1884, was $1.906.95; from delinquents, $72.80; offertory, $244.71; total, $2,224.46. This represents the income available for general expenses. While the income for that year may have fallen below the average, we believe that $2,100 per annum from pew rentals and $250 from the offertory is the extreme limit which can safely be relied upon, making a total of $2,350, which, from figures given below, would appear to be in excess of rather than beneath the actual cash receipts.

The annual current expenses of the parish as nearly as can be ascertained are as follows: Rector's salary, $1,800; organist and blower, $200; sexton, $140; gas and fuel, $250; insurance, $75; taxes, $72.25; convention, $160; interest, $42; contingencies, $200; total, $2,949.25; annual deficit, $599.25.

The parish is the possessor of a piece of property on the north side of the church which yields an annual income of $220, against which there is an annual charge of $159.31 for interest and taxes, leaving $60.69 for repairs, insurance and contingencies.

It appears from the minutes of the Vestry that on September, 1, 1883, the treasurer presented a statement showing the parish indebtedness to be about $3,500. There was afterwards raised by special subscription $1,123.50, and proceeds of

"Cinderella" entertainment, $50, or $1,173.50 in addition to the ordinary income. Of this about $311 was paid for a special grading and curbing assessment. The balance, $862, was applied towards the reduction of this debt or to current expenses. Notwithstanding this extraordinary income, the indebtedness has been largely increased, it standing on January 1 last about as follows: Bills payable, $2,550; bills rendered, $1,211.35; coal (estimated), $40; organ blower, $8.75; F. A. Hare, $7.39; convention, $160; insurance, $75; taxes, $40; total, $4,092.39.

Thus instead of the indebtedness being reduced $862 as it would have been had the ordinary income been equal to the expenditures, it is increased by about $600, making a deficiency between the receipts and disbursements in sixteen months of over $1,400. It is more than likely that the usual payment of back pew rentals made at the end of the fiscal year, together with the collection of some long-standing delinquencies, will make a material reduction in this deficiency. Your committee, however, are of opinion that the annual expenditures of the parish are in excess of the annual income by not less than $500 to $600, and that unless some measures are speedily taken to remedy this state of affairs the most disastrous consequences will ensue.

The committee was continued with instructions to recommend a plan for bringing the income and expenditures to an equality if possible. In pursuance of this, on January 31 were presented the following recommendations, which were adopted to take effect on April 1:

1. That the salary of the rector be fixed at $1,600 per annum, payable monthly. 2. That the salary of the organist be fixed at $150 per annum, payable quarterly 3. That the rector be requested to discontinue week-night services except during Advent and Lent. This with the reduction already made in the sexton's salary ($2 per month), makes a total reduction of about $300. There is still a deficit, but if the convention assessment can be raised outside of the ordinary income and economy exercised in other directions, the committee believe that by collecting pew subscriptions more closely the income and expenses may be equalized.

Richard Humes was appointed sexton.

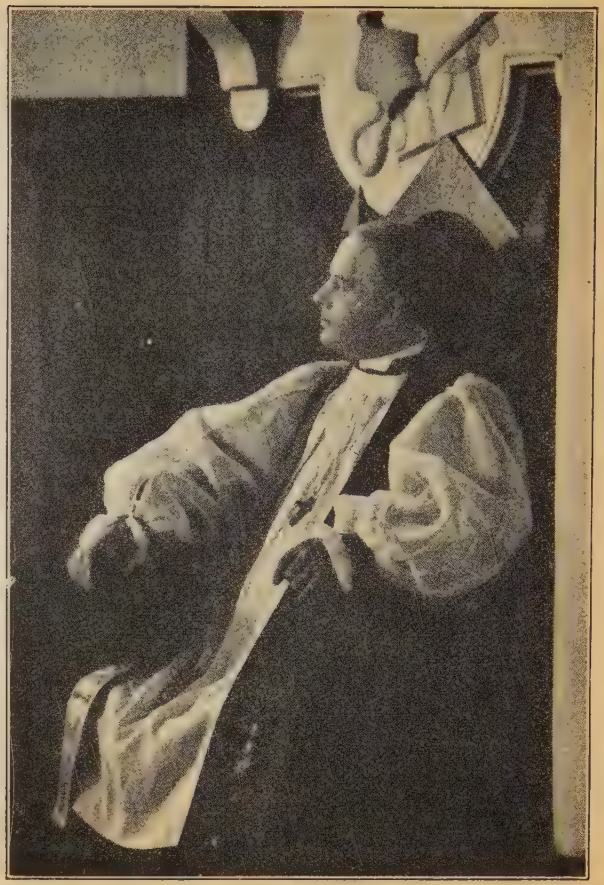
Bishop Bedell visited the parish on June 14, and confirmed ten. Communicants reported, 239; Sunday School scholars, 190, with 20 teachers. Part of the

financial troubles were tided over by borrowing money from the women's society, they having started a fund for the erection of a chapel or parish house.

For some months, beginning in 1884, the small building on lot No. 208 was devoted to a parish library for which quite liberal contributions of books were made, and the lower floor to a reading room, which was open every evennig. It was also used for meetings of the women's society and for other purposes. Not fulfilling expectations in this respect, and the income from the same being needed, the reading room was closed and the building was rerented. Subsequently a room was secured on the second floor of the Griesinger block, a short distance north of the church, primarily for a young men's club, but it was also convenient for the women's society and for rehearsals for the boys who sang at the early Easter services, and occasionally at Evensong, the nucleus of the future vested choir. Misses Riley and Lindsay conducted there a parochial kindergarten, and Miss S. S. Scull and others on Saturdays an industrial school, which for several years was one of the most important of the parish activities. At this time an application was made to the rector by parties living on the east side of the river to conduct a Sunday School at Hunter's schoolhouse, a short distance above Fairy Glen, and to hold occasional services. The request was complied with, and during the summer a very interesting work was carried on. It ceased in Autumn, and was not again renewed.

Quite a change was made in the personnel of the Vestry in 1886, those elected that year being James Means, Senior Warden; William Archer, Junior Warden; J. W. Jordan, Dr. A. A. Elliott, Ross White, E. Y. Dougherty, R. J. Beatty, J. H. Timberlake, Alfred Day, Harry L. Doty. Repairs on the church amounting to $55 were made this spring, and about $155 spent on the

RT. REV. GREGORY T. BEDELL.



RT. REV. WILLIAM A. LEONARD.

rectory. The indebtedness on the lot purchase was reduced $100, being $35 from the Church Acre fund, $50 bequest of Elizabeth Wilson, and $15 from rentals. Natural gas was introduced into the church for heating, and the next spring for lighting by argand burners. On December 12 the Bishop visited St. Paul's both morning and evening, and confirmed nine persons. He was assisted at Evensong by Rev. Mr. Wirgman, of Wheeling, who conducted services at St. James's every other Sunday.

Charles Gallagher and George A. Maxwell succeeded Messrs. Jordan and White at the Easter election in 1887. A substantial reduction was made in the debt at Easter, but the Vestry minutes at this period and for some time after are chiefly a record of pew regulations and efforts to make both ends meet.

Bishop Whitehead, of Pittsburgh, visited the parish on Good Friday evening, March 30, 1888, and confirmed twenty-four. At the ensuing Easter election George P. Harden succeeded J. H. Timberlake on the Vestry. The rector's salary was again increased to $1,800, dating back from January 1.

The health of Bishop Bedell had become such as to necessitate the election of an assistant, and a special convention was called for that purpose at Cleveland in the spring of 1888. Messrs. Gallagher and Timberlake attended this convention, which was carried on amidst considerable confusion, resulting in the apparent election of Rev. William F. Nichols, of St. Jude's Church, Philadelphia. This, however, was pronounced irregular, and the matter went over until fall, when another special convention confirmed Dr. Nichols's election. He declined, however, and the regular convention held at Toledo on May 15, 1889, elected Rev. William A. Leonard, of St. John's Church, Washington, who was consecrated on

October 12, becoming the one hundred and fifty-first Bishop of the American Church, and the fourth Bishop of Ohio. He practically took full charge of the diocese at once, as Bishop Bedell was now incapacitated for further service, and the diocese soon began to feel the infusion of new life and energy. Not an extremist in either doctrine or ritual, none was firmer in sustaining the essentials of the faith, and dignity in worship was not only allowed but encouraged. In fact, the whole situation, not only in Ohio, but over the country generally, had been gradually changing from what it had been a few years before. Methods and actions, for which faithful priests had been persecuted and churches boycotted (if that term may be permitted), were becoming the usual and ordinary course of procedure. It was realized that they were not the property of any particular party or faction, but of the Church generally, and, except in a few isolated instances, had ceased to excite any particular attention or comment. Better than all was the feeling that the Church, like the Nation, was broad enough and strong enough to tolerate differences of opinion and practice so long as the foundations were preserved intact. This condition freed Bishop Leonard from some of the difficulties of his predecessors, enabling him to energetically pursue the work of building up the Church in waste places. An able preacher, a cultured gentleman, a good executive, and withal an earnest Christian, he made a most favorable impression from the start, an impression which lapse of time has strengthened, and given to the diocese a lengthened period of harmony and steady growth.

The newly organized Church of the Ascension in Pittsburgh, having invited Mr. Grange to become its first rector, that gentleman, on March 2, 1889, presented his resignation to the Vestry of St. Paul's, to take effect on

May 1 following, which was accepted with expressions of regret. On March 26 Rt. Rev. Boyd Vincent, the recently consecrated Assistant Bishop of Southern Ohio, visited the parish and confirmed a class of twenty-four.

Previous to his departure for his new field a reception was tendered Mr. Grange at the residence of Charles Gallagher, where he was presented with a purse of gold. During his administration at Ascension parish the original frame building was replaced by a handsome stone church and parish house, and the congregation, self-supporting from the start, became one of the strongest in the city. A few years ago Mr. Grange's health compelled him to give up active work, and he now lives a quiet life at Bellevue, one of the suburbs of Pittsburgh.

The Vestry on March 30 extended a call to Rev. Charles D. Williams, of Fernbank, a suburb of Cincinnati, to become rector at a salary of $1,600 a year and rectory. The call was accepted, and the new rector took charge in June. Mr. Williams was a son-in-law of Rev. Dr. Benedict, rector of St. Paul's Church, Cincinnati. He had been educated in the Gambier institutions, and had already attracted attention not only as a student, but a forcible preacher, whose sermons were of a character not calculated to induce somnolence. Independent in his views and energetic in his work, he soon began to make his influence felt not only within the parish, but beyond its boundaries.

The room in the Griesinger block was given up this summer, and in the fall a larger one was rented in the Floto building on the west side of Fourth street, above Market, for general parish purposes. The remainder of the parish indebtedness was extinguished the following Easter, and the rector was able to announce that they "owed no man anything except to love one another." Mr. Beatty was succeeeded on the Vestry by S. C. Gill,

and Alfred Day was convention delegate in 1890. At that time the reports gave 240 communicants and 95 Sunday School scholars, with 18 teachers. St. James's, 18 communicants. At an episcipal visitation on May 4 twenty-five were confirmed.

Shortly after Mr. Williams became rector his brother-in-law, Cleveland K. Benedict, of Cincinnati, a candidate for holy orders, became a member of his family and pursued his studies under his direction. Mr. Benedict had graduated at Kenyon College in 1887, and was ordained deacon in St. Paul's Church, Cincinnati, on September 21, 1890. Remaining here as assistant at St. Paul's, he took charge of St. James's, Cross Creek, and other work in this vicinity until June, 1892.

During the Bishop's visitation in May, 1890, a service was held at Toronto, for which the M. E. Church was kindly tendered. The rector and a volunteer choir attended from St. Paul's, and the building was crowded. The rendition of the chants was left pretty much to the visitors, but when it came to the familiar hymns, the volume of sound was inspiring. The establishment of a mission was discussed, but nothing was done at that time.

Two principal topics occupied the attention of the Vestry and congregation during summer of 1890: placing of dormer windows in the roof of the church, in order to secure better light and ventilation, and the erection of a chapel or parish building, the necessity of which was obvious. The first project was dropped after placing some ventilating slats in the chancel ceiling and side registers in the wainscotting. The women of the parish had kept the idea of an additional building in view for over a decade, but as soon as they had accumulated a respectable nest egg it was always needed for other purposes, first to build the church tower, and then to supply deficits in current expenses, which bid fair to become

ST. PAUL'S PARISH HOUSE.

ST. PAUL'S CHAPEL.

chronic. Not discouraged, however, they kept steadily at work, and during Thanksgiving week of this year, gave a very successful "Kirmess," which added $1,000 to their fund. Miss Mary Bustard, a revered communicant, at her death bequeathed $500 to the same object. Correspondence with Mr. Hewitt, the architect of the church, resulted in the preparation of plans for a stone building, which were laid before the Vestry at its meeting on February 12, 1891. They provided for a three-story structure with basement, the ground floor to be devoted to Sunday School, choir room and general purposes, the second floor to a hospital, and the third to sexton's and other rooms. The estimated cost was $20,000, which was considered greater than the financial condition would warrant, besides the responsibility of general hospital work, which the parish was hardly in position to assume. Accordingly it was resolved to eliminate the second story plans, and bring the proposed third story to the second floor. With some other minor alterations this plan was adopted. A committee on subscriptions having already been appointed, the Vestry received bids for the work, and on July 22 authorized the making of a contract with Robert Hyde and Floto Bros. for the erection of the structure, to be completed by Christmas, 1891. It was then figured that the cost of the building, exclusive of heating, plumbing and furnishing, would not exceed $11,000, but, as will be seen, the aggregate was increased and the time of completion extended.

Bishop Leonard made his third visitation to St. Paul's on June 14, confirming a class of eighteen, a reception having been tendered him at the rectory the previous evening. He visited St. James's in the afternoon, and preached to a large congregation at St. Paul's in the evening.

Work on the parish house progressed sufficiently to

permit the laying of the cornerstone on Wednesday afternoon, September 23. At 5 o'clock a procession led by members of the Sunday School moved out the west door of the church, singing "The Church's One Foundation," and including the following clergy: Rev. Messrs. James H. Young, of Dennison; C. K. Benedict and Charles D. Williams, Steubenville; Charles O'Meara, Martins Ferry; Rt. Rev. William A. Leonard, Bishop of the diocese. Arriving at the southeast corner of the building, Mr. Williams conducted the opening service of invocation, with Lord's Prayer, Collects, "Direct Us, O Lord," and for the feast of the Conversion of St. Paul and All saints' Day, and 101st Psalm. The Bishop led in the Apostles' Creed, versicles and succeeding collects. Mr. Benedict then presented to the rector, Mr. Williams, a copper vessel containing copies of the Holy Bible, Book of Common Prayer, coins of the current year, journal of the previous Diocesan Convention, list of bishops of the diocese and rectors of St. Paul's since its organization, Wardens and Vestry, communicants and Sunday School scholars of the parish. Mr. Williams placed the vessel in the receptacle provided for it, when Bishop Leonard, Contractor Hyde and Mastermason Floto placed the stone in position. It was declared laid in the name of the Father, and of the Son, and of the Holy Ghost, and the Bishop in his address emphasized the fact that the mission of the Church was hearty, aggressive work in the Master's service and for the good of the community. The object of this building was to furnish a centre at which plans of work could be laid out, and from which the work itself should proceed. He congratulated the parish on its past work and future prospects. The service concluded with prayers and benediction and the singing of Hymn No. 282 as a recessional, while the Bishop and Clergy returned to the church. The stone is 36x24x18 inches in

size, and bears the inscription, "St. Paul's Parish House, A. D. 1891." Two person were confirmed at this visitation.

The new structure was sufficiently advanced by Easter, 1892, to allow its use for some purposes, but it was not completed and furnished until the following May. On the 29th of that month the Bishop visited the parish in the morning and confirmed a class of 29, and celebrated the Holy Eucharist. In the afternoon, he, with Messrs. Williams and Benedict, visited St. James's parish, and it was that night the burglary related on page 156 occurred.

Exercises connected with the blessing of the parish house began at 11 o'clock the next day, when the vested choir of twenty-six voices preceded the Bishop and clergy from the church, singing the processional hymn. As each room was entered it was blessed by the Bishop, ending in the main apartment on the ground floor. The Bishop congratulated the people of St. Paul's on the completion of one of the finest and most substantial parish houses in the diocese. He referred in eulogistic terms to the work that had been done, and reminded the congregation of what might be expected with its increased facilities.

He then introduced Rev. R. W. Grange, of the Ascension, Pittsburgh, who spoke of his happy associations as former rector of St. Paul's. Referring to the hard work which the erection of this building involved, he called special attention to the part taken by the women of the parish, to whom most of the credit was due. Almost before the Vestry were aware of the movement the ladies had $1,300 in a fund for the new building, which they loaned to the board at its urgent request to pay for other expenditures. Notwithstanding this, they persevered until the building stands to-day a monument to their

efforts. Mr. Grange enlivened his remarks by some amusing anecdotes, but the serious side was that the new building added to the responsibility of the congregation; the communicants of St. Paul's had more talents, and more results would be expected from them than heretofore, the facilities were better, and better work would be expected. He glowingly praised the beautiful and substantial building, remarking that he was delighted beyond measure to be present on this auspicious occasion, and he was grateful to the rector for this opportunity to speak with his old parishioners.

Prayers were offered by the Bishop, the creed was recited, Hymn 450, "All Hail the Power of Jesus' Name," was sung, and the benediction pronounced. Immediately after the close of the service an elaborate luncheon was served by the women in the new building, which was attended by the visiting clergy, the Vestry, and most of the city ministers. Interesting after-dinner speeches were made, and the affair was a most enjoyable termination to an interesting function.

As previously stated, the building is constructed of native sandstone, similar to the church, with which it is connected by a corridor 22½ feet in length by 8 inches in width, the outside dimensions of the structure proper being 50x74 feet. It is two stories high with basement and mansard roof. The first floor contains a large apartment 35x70 feet 8 inches, mainly for Sunday School purposes, but which can be subdivided by sliding doors into three sections. The nothern one, 19x35, has been used as a choir room during the week; the central part, 35x32 feet 8 inches, for general Sunday School and other purposes, and the southern section, 19x35, was later converted into a chapel for early communions and week-day services. Entrance from Adams street is through a tiled porch into the cor-

ridor, leading from which on the opposite side is a spacious hallway, also used by the Sunday School as a library, in the rear of which was a pantry and kitchen. A broad oak stairway leads to the second story, in the rear of which are three rooms for the sexton's occupancy. In front are the rector's apartments, study, bedroom and bathroom, and women's sewing room, with a storage room in the centre. The interior woodwork is yellow pine, with frosted windows in the Sunday School room and cathedral glass in the corridor. Seats were provided by the girls' guild of the parish, and a lectern and chair were presented by Mrs. M. K. Means in memory of her deceased daughter, Mary.

While the estimated cost of the parish house was $11,000, its completion and furnishing, with other items, brought it close to $13,000, the final report of the treasurer on March 26, 1894, showing a total expenditure of $12,748.39, with an indebtedness at that time of $4,-610.37, which was not entirely extinguished until twenty years after the completion of the building.

At the Easter election of 1891-2 Charles Gallagher and John P. Means were elected Wardens, William M. Beall being the new member in place of Mr. Archer, deceased. John Bishop was chosen in place of J. B. Doyle, declined. Mr. Gallagher was convention delegate in 1891, and Mr. Beall in 1892. Mr. Benedict was in charge of St. James's, reporting 11 communicants; St. Paul's reported 254 communicants and 100 Sunday School scholars, with 15 teachers.

Early in 1892 it became apparent that the pew rental plan inaugurated after the consecration of the new church in 1880 could no longer be depended on to meet current expenses of the parish, and the Vestry, after some weeks' careful consideration, decided to return to the free pew and pledge system, beginning with Easter.

A circular was issued to the parishioners, the first two paragraphs explaining the reasons for the change as follows:

> For some reasons, chiefly because of the inefficient and unsystematic plan heretofore in use, the income of the church for several years past has been steadily declining. Experience has shown a regular annual decrease ever since the adoption of the present method. The existence of this state of affairs, and a prospect of a continual deficit, renders it absolutely necessary to make an immediate change from the present inefficient system. And your Vestry have unanimously decided to adopt for the coming year—beginning at Easter—the system now in successful use by many of the leading churches, and at one time by this parish, known as the free-pew or weekly offering plan.

The proposed arrangement, which went into force at the time proposed without objection, has been carried on ever since with some minor alterations, and may now be regarded as the settled policy of the parish.

Mr. Benedict was advanced to the priesthood by Bishop Vincent in Christ Church, Cincinnati, on June 12, 1892, and became assistant at Christ Church, Glendale, assuming the rectorship in October, 1894. In November, 1910, he was chosen Dean of the theological department of the University of the South, which position he still holds, having been awarded the degree of D.D. by Kenyon College in June, 1911.

While the building of the parish house was in progress, the sexton's family occupied the frame dwelling north of the church, the front room being used for parish purposes, but they afterwards using the quarters assigned them in parish house, it and the other buildings on that lot were rerented. The church spire was struck by lightning during a thunderstorm in the month of June, but the damage, which was not serious, was repaired by the insurance companies. The church interior was renovated this summer, services being held in the parish house.

The inauguration of the vested choir on Easter, 1892, is related elsewhere. Early weekly celebration of Holy Communion was also established about this time.

Francis A. Wells, who had been Senior Warden for many years, died on April 2, 1892, and William Day, a former Vestryman and Junior Warden, on November 19, same year.

Arthur C. Thomson, candidate for Holy Orders, succeeded Mr. Benedict as assistant, holding services at St. James's, and St. John's, Brooke County, and he in the fall by Rev. T. A. Waterman in deacon's orders, who remained a few months. He was followed by Rev. Thomas Stafford, who had charge in 1893 during a vacancy in the rectorship, and subsequently located at Cleveland, N. Y. He recently retired from active work on account of advanced years and physical infirmities. Mr. Thomson is rector of Trinity Church, Portsmouth, Va.

Miss Hale in September applied for permission to conduct a kindergarten in the parish house, which was granted on condition that she receive eight free pupils. The missionary zeal of the parish at this time was very marked, upwards of $600 per year being raised through what was known as the "Systematic Offering," which was applied to the assistant and missionary, who had his headquarters in the parish house.

Mr. Williams having received a call to be Dean of Trinity Cathedral, Cleveland, on December 23 sent his resignation as rector of St. Paul's to the Vestry, to take effect the following February. It is needless to say that the resignation was reluctantly accepted, but the call to Cleveland was recognized as a decided advancement. He became the same active force at Cleveland that he had been at Steubenville, and it was during his administration that the magnificent new cathedral was built. Before

the cathedral was completed he was elected Bishop of Michigan, and consecrated in St. Paul's Church, Cleveland, on February 7, 1906. His home is now Detroit, where he has built a fine cathedral.

For some time the sale of the rectory property was under consideration, on account of the expense of keeping it up, and on March 27 the Vestry authorized its sale to Wilson McKee for $3,700, the purchaser to assume the assessments for certain street improvements. This was carried out and deed executed on June 6, 1893. The sum of $200 was used for general purposes, leaving $3,500 for investment.

## CHAPTER XIII.

### CHANGES AND TROUBLES.

Rev. H. LeF. Grabau Called—Advanced Views of New Rector—Toronto Mission—Convocation—Ordination—Dissatisfaction—Exciting Parish Election—Chapel Furnished—Rector Resigns—Rev. G. W. Hinkle Succeeds—Efforts for Harmony—Centennial Celebration.

There was some delay in securing a new rector, but on March 8 a call was extended to Rev. H. LeF. Grabau, of Oswego, N. Y., at a salary of $1,600 per annum and rectory. Mr. Grabau visited the parish and conducted services ten days later, also meeting with the Vestry, which body agreed to allow $100 to cover removal expenses. In his sermon the rector-elect gave what was then considered quite pronounced views as to his position on doctrine and ritual so that there should be no misunderstanding as to his course should he accept the call In order to avoid any embarrassment or misunderstanding, he returned the call to the Vestry, by whom it was unanimously renewed on March 27. This was accepted, the new rector taking charge early in May. It was necessary to rent a building for rectory, and the property of Hon. R. G. Richards, corner Franklin and Fifth streets, was secured for that purpose.

John P. Means was the convention delegate this year, the opening Evensong being conducted by Dean Williams and Mr. Grabau. The Bishop in his address mentioned Edwin B. Redhead, later rector of St. Stephen's, as a candidate for holy orders. Mr. Grabau also took charge of St. James's, Cross Creek, and St. John's, West Virginia, and on July 1, Rev. C. P. Cogswell, in deacon's orders, who had been located at Wellsville, at-

tended to these parishes, also becoming assistant at St. Paul's on May 1 following.

With the coming of the new rector parish activities were greatly increased. Mr. Grabau was very positive in his ideas, and quite as positive in enforcing them, which latter trait led to results not then foreseen. He boldly declared that the fact of the parish having followed certain usages for a long period of years was no reason for continuing them if they were wrong, a proposition incontrovertible in itself, but sometimes difficult to put into practice when confronted by blank walls of conservatism. As has already been indicated the time had now passed when a priest or parish (outside of a few remote districts) was in danger of persecution by ecclesiastical authority, because of some difference of opinion over vestments or some minor points of ritual, in fact, it was now generally recognized that most of the so-called "novelties" were simply restoration of the practices of the ancient Church of England, and were now gradually becoming the ordinary use of her American daughter, without any regard whatever to the preaching or practices of the Roman Communion. The fact that injudicious partisans sometimes in these as in other instances used more zeal than discretion in no way militated against the general principle. Although St. Paul's was not in advance of the general movement, it was not altogether out of the procession, but under former rectors had been making steady if not rapid progress. When the present church was built, correct ecclesiastically as well as graceful architecturally, there was some inquiry as to why the chancel was so large, with the prompt response that we were building for the future. When the Bishop casually remarked to the rector that he hoped to see in the new building not a marble altar but an old fashioned table, the latter replied "That while we were

glad to be able to say with St. Paul that we had an altar, yet on account of our financial condition we were compelled for the present to be content with a wooden one." That was probably the last suggestion against an altar in Ohio, and when one now surveys the massive block in the diocesan cathedral with its magnificent reredos, the eucharistic lights and the attending servers, the progress made can be at least imperfectly realized. Under the rectorship of Mr. Williams, the vested choir had become a fixed institution, and the weekly communion part of the ordinary Sunday services. Choral services had been used for years in the Sunday School and at the early Easter celebrations, but had not become the accepted use for Sunday services generally. So far as ritual service went, what was now proposed was largely an extension of what was already in use to a certain degree, and the enriched Prayer Book, which had shortly before been adopted by the Church, accentuated some things which otherwise might not have attracted serious attention.

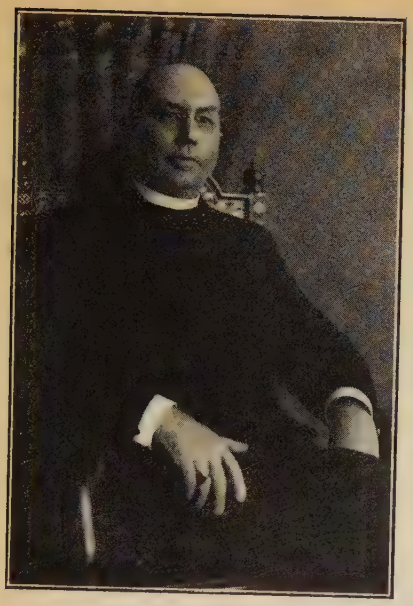
One of Mr. Grabau's first acts was to place the choir in the chancel with the newly purchased vocalion elsewhere described, and, being a musician himself, the services took a brighter hue. Daily Morning and Evening Prayers were inaugurated, and a young men's Bible class and club were formed under the supervision of J. B. Doyle, and the centre room of the parish house hung with pictures, the walls decorated, and a pool table placed therein, which for several years was a popular meeting place. The pictures were afterwards hung in the rector's study, where they still remain. The rector kept regular office hours at his study, a new incident in the parish history, and the place wore a continuous business appearance, which was certainly a local "novelty."

Reference has been made to a service held at Toronto in May, 1890, with the view of establishing a

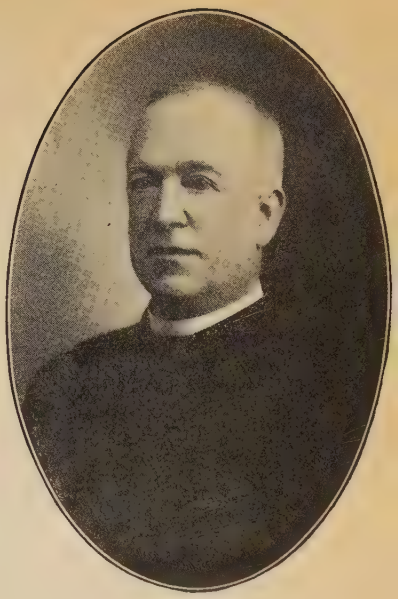
mission there. The matter lay dormant until the summer of 1893, when the field was canvassed by Mr. Grabau with such success that on September 27 a mission was organized under the name of St. Jude's. A second story room was fitted with proper furnishings, and when Bishop Leonard visited the place a class of fourteen was ready for confirmation. The choir and numerous members of St. Paul's congregation were in attendance, and the enterprise was started under exceptionally favorable auspices. The mission was served by Messrs. Grabau and Cogswell, and when the former left St. Paul's it was placed under the care of Rev. W. J. Williams, of Wellsville, and served by a lay reader from the same place. It dwindled and was finally closed for the time being. A temporary mission was also carried on in one of the Mingo schoolhouses.

On the evening of All Saints' Day, after Choral Evensong, Rev. R. W. Grange, of Pittsburgh, preached to a large congregation, and a new brass Litany desk, one of the handsomest in the country, was blessed. It was the gift of Harry L. Doty in memory of his mother.

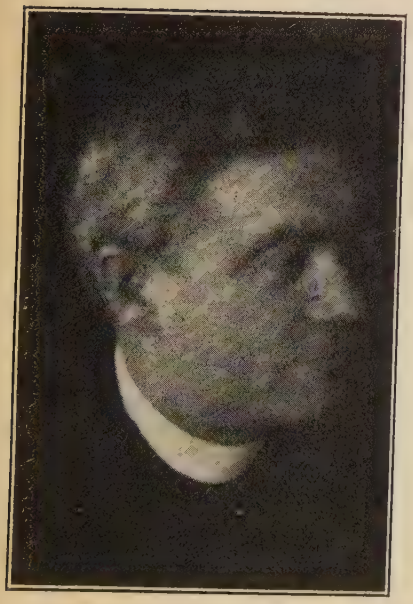
The first ordination in the new St. Paul's Church, and second in the history of the parish, was held on St. Thomas's Day, 1893, when Rev. C. K. P. Coggswell was advanced to the priesthood. Hymn 516, "Onward Christian Soldiers," was sung as the processional, and the preface to the Ordinal was read by Rev. W. J. Williams, of Wellsville, followed by the Litany by Bishop Leonard. The Gospel was read by Rev. J. C. Taylor, of East Liverpool, and the sermon by Archdeacon Brown, afterwards Bishop of Arkansas. He emphasized the position of the Anglican Communion as a true branch of the Holy Catholic and Apostolic Church, its present position and growth, presenting a basis of Christian unity as the representative church of the English-speaking race. The



REV. H. L. F. GRABAU.



REV. GEORGE W. HINKLE.



REV. J. W. FOSTER.

REV. WILLIAM M. SIDENER.

candidate was presented by Mr. Grabau, and he was vested with a silk stole, the gift of the girls' guild. *Veni Creator Spiritus* was intoned by the Bishop and choir responsively, and the former was the celebrant in the Holy Communion which followed, Rev. Mr. Swope, of Wheeling also taking part in the service.

The Central Convocation of the diocese met in St. Paul's on Monday evening, January 22, 1894, and was largely attended, Mr. Williams, of Wellsville, being the preacher, speaking from the text, "Go ye into all the world and preach the Gospel to every creature." Rev. E. L. Kemp, of St. Timothy's Church, Massillon, dean of the Convocation, presided at the business meeting in the parish house the next day, and read a paper on Sunday Schools. Papers were read by Rev. D. F. Davies, of Mansfield, on "Work Among Boys," and Rev. H. M. Green, of Canton, "Confirmation;" Rev. G. F. Smythe, of Mt. Vernon, on "Guilds." Others present besides the local clergy were Archdeacon Brown, of Cleveland; Rev. J. C. Taylor, of East Liverpool, and Rev. L. H. Young, of Dennison. At the conclusion of the morning session the women of the parish served a dinner, after which there were some interesting talks. In the evening there was a series of missionary meetings, Mr. Williams officiating at Toronto and Mr. Kemp at St. James's, while Archdeacon Brown and others conducted a most enthusiastic one at St Paul's, the occupants of the chancel numbering 33, including the choir. It appeared as though the Church in Eastern Ohio were waking to her responsibilities and preparing to advance all along the line.

This was an illusion soon to be dissi pated. The cloud which had begun to gather soon after Mr. Grabau's arrival was already considerably larger than a man's hand, and even at the Convocation meetings the absence of some members who had hitherto been active in Church

work was noticeable. It is idle at this date to discuss whether a larger exercise of tact and conciliation on the part of the rector would have had any effect. Knowing his legal rights, and having the courage of his convictions, his temperament was such as did not admit of compromise either of the matters in controversy or in the manner of their presentation. When it was suggested that a different course might be expedient the prompt reply was that it was expediency that crucified the Son of God. Thoroughly conscientious in his work, to him there was only one course, namely to do his whole duty as he saw it without regard to consequences. That he had the majority of the congregation with him, at least so far as maintaining his authority, was subsequently demonstrated, but it was also evident that the minority was neither small in numbers nor weak in influence. The result was that the parish became practically separated into two factions, those supporting the rector, and those opposed to him. Unfortunately personal and social matters intruded themselves into the controversy, making each attempt at reconciliation more difficult. About this time Rev. Mr. Noakes, of Cleveland, who had abandoned the Church and organized a Reformed Episcopal parish in that city, visited Steubenville, and endeavored to induce the dissidents to follow his example, but without receiving any encouragement.

The Vestry was about evenly divided, and it was very evident that there would be a contest for control at the ensuing Easter election. These expectations were fully realized when two tickets were placed in the field on the evening of March 26, and 156 votes were polled, the highest number on record at a parish election. The vote on Senior Warden stood 93 to 63 in favor of what was known as the rector's ticket, the following being elected: John P. Means, Senior Warden; Alfred Day, Junior

Warden; S. C. Gill, George P. Harden, H. L. Doty, Arthur Dougherty, John Bishop, J. M. Barclay, F. S. Maxwell and J. H. Timberlake. Messrs. Day, Gill and Harden were on both tickets, and received practically the full vote cast.

At a meeting of the Vestry held on April 17 it was announced that Miss Ann Elliott, deceased, had bequeathed $400 to the parish, and a committee was appointed to look after the matter. When the estate was settled up a year later the bequest had shrunk to $53.

Bishop Leonard visited the parish on April 24, and confirmed a class of ten persons. The result of the Easter election had not restored harmony in the parish, in fact, had rather increased the tension. At 5 o'clock on that evening there was a called meeting of the Vestry to discuss the situation, there being present Messrs. Gallagher and Beall, from the old Vestry, and James Means. The Bishop stated that the meeting was to grant a request made by Mr. Gallagher and others in order to bring certain grievances before the Bishop, Rector and Vestry. Mr. Gallagher presented a paper in relation to alleged ritualistic views of the rector, his manner of administering the Communion, doctrinal teachings, etc., but according to the Vestry minutes, "makes no specific charges." A general discussion followed, in which the Bishop said he was afraid this matter had become personal, and hoped that the gentlemen present would act in a Christian spirit and become united; that the rector, to overcome objections, agreed to desist from retaining the cup at Communion and singing the Nicene Creed, thereby obliging him. After some further talk, Messrs. Beall and Gallagher thanked the Bishop for giving them a hearing, and the meeting adjourned.

After Evensong a general meeting was called in the parish house for all who had a grievance, at which there

was quite a large attendance. The Bishop occupied the chair and listened to the complaints, but advised the meeting that the spiritual affairs of the parish and conduct of the services were in charge of the rector, but that he would use his best offices towards restoring peace and harmony. At the next meeting of the Vestry a letter was ordered sent to the Bishop thanking him for his efforts and advice.

John P. Means and H. L. Doty were convention delegates this year. Communicants reported, 264; Sunday School scholars, 119, with 13 teachers. St. James's, 14 communicants. As a rule those not sympathizing with the rector absented themselves from the services, and the next year the active communicant list was reported at 189. Sunday School, 85, with 11 teachers, and industrial school, 80, with 11 teachers.

During the summer the southern apartment of the Sunday School room, 19x35 feet, was fitted up as a chapel, the chair and lectern being removed thither, and the altar, candlesticks and prayer desk being the handiwork of David Peterson. The building of a rectory was discussed, but indefinitely postponed. The Bishop visited the parish on December 9, and confirmed a class of fourteen persons. He also blessed the new chapel, which has since been used for early Communions and week-day services. On February 6, 1895, Robert P. Fogg was elected sexton at $10 per month and rooms in the parish house.

Meantime the disaffected portion of the congregation for the most part still held aloof, and it being impressed upon Mr. Grabau that he was an obstacle to the reunion of the parish and a settlement of its difficulties, on February 27 he addressed the following letter to the Vestry:

I herewith tender you my resignation as rector of St. Paul's parish, the same to take effect March 1st, 1895. In asking that this take effect at once I realize that it is unusual, but I know that you will agree with me that a continuance, even for thirty days, of my ministrations would neither be satisfying to you nor tend to heal wounds which now seem to be mortal. We will therefore waive the mutual rights in the matter of thirty days' notice. I think also that under the circumstances I have a right to ask you to grant me three months salary from March 1st, or $400. This is tendered you after mature deliberation, and must be absolute and final.

The Vestry met on the following evening and accepted the rector's resignation, increasing amount requested to $500, which now placed the parish debt at about $5,500. The girls' guild also presented him with a purse as a friendly testimonial.

Mr. Grabau conducted services the following Sunday, and went to Cleveland, where, by appointment of the Bishop, he took a temporary place as one of the cathedral canons. Afterwards for a short time he served in Trinity parish, New York, when he received a call to Trinity Church, Plattsburg, in the diocese of Albany. Here he remained for about fifteen years, when he received and accepted a call to Bethesda Church, Saratoga Springs, a parish of 790 communicants, whose previous rector had served for over forty years. His relations in that diocese have been most pleasant, and he has usually been one of the clerical deputies to the General Convention.

The Vestry was re-elected at Easter with but little opposition, but the task before it was not an easy one. While it was sustained by the majority of the parish, yet it was confronted with the desirability of avoiding what threatened to be a permanent division, of selecting a rector whose Churchmanship would not only be satisfactory to the constituents who had placed the members in office, but having sufficient breadth and tact to reconcile the op-

position and heal the sores occasioned by past differences. In addition there was the incubus of a large indebtedness and high scale of expenses to be carried by a decreased revenue. But they went to work without delay, by correspondence with the Bishop and others to meet the situation. Arrangements were at once made for maintaining regular services without interruption. Clergymen were obtained temporarily as far as possible, and during the summer the congregation was very acceptably served by Rev. J. D. Donahoo, of Missouri, then visiting his former home at New Cumberland, W. Va. During the intervals lay reading was conducted by H. B. Grier. Mr. Timberlake resigned from the Vestry, and J. B. Doyle was elected to fill the vacancy on June 16.

After canvassing the merits of different persons, the Vestry finally on September 17, 1895, extended a call to Rev. George W. Hinkle, formerly rector of Grace Church, Cleveland, and at that time of St. Michael's parish, Maryland, at a salary of $1,200 per year. Mr. Hinkle was not unknown to St. Paul's congregation, having officiated here on one or more occasions, and was highly recommended by Bishops Leonard, Whitehead and others. He was an exceptionally able preacher, second to none who had filled St. Paul's pulpit, a good reader, an earnest worker, and a strong, conservative Churchman. It was believed that if anyone could solve the difficult problem of restoring unity he was the one to do it. Mr. Hinkle visited the parish on St. Michael's and All Angels' Day, which happened to fall on Sunday that year, celebrating the Holy Communion and preaching at both services, which were full choral, as had been the custom. At the close of Evensong he made a short address to the congregation, stating that he would return the call to the Vestry, and if renewed he would carefully consider it, but if he came he must be rector of all and not part

of the congregation. He returned the call to the Vestry the next day, which was at once unanimously renewed. Negotiations were then opened with representatives of the dissatisfied section as to what changes were necessary to insure their support, and an understanding was reached whereby the office of Morning Prayer was to be said in connection with the celebration of the Holy Communion on the first Sunday of the month, the cup was to be delivered into the hands of the communicants, the Nicene Creed to be said instead of sung, Choral Evensong to be had only once a month, with possibly some other minor matters. The rector reserved the right, however, on high festivals to have everything just as he thought best, to which cordial assent was given. Formal acceptance of the rectorship was presented at Vestry meeting held October 11, at which time seventy-nine annual pledges aggregating about $200 were presented from persons who had not subscribed at Easter. Mr. Hinkle began his ministrations here on All Saints' Day, 1895.

Mr. Barclay having died on February 4, 1896, his place on the Vestry was filled by D. W. Beall at the ensuing election. H. L. Doty and Alfred Day were the convention delegates. Communicants reported, 210; Sunday School scholars, 75, with 8 teachers. An episcopal visitation was had on March 17 when twenty-four were confirmed. This was followed by a visitation by Bishop Peterkin, of West Virginia, on July 10, with a confirmation class of twenty-six. George Barthold, Jr., succeeded Mr. Dougherty the next year on the Vestry.

During the rectorships of Messrs. Grange and Williams, members of the St. Andrew's Brotherhood from Cleveland and Pittsburgh visited the parish for the purpose of urging the formation of a local chapter, but nothing definite was done in this direction until after Mr. Hinkle's arrival, when a branch was formed which oper-

ated for about a year. It was succeeded by a junior branch, which was quite successful, but lapsed in the course of time, so the brotherhood is not at present represented in Steubenville.

The buildings on the lot north of the church being out of repair, they were given to B. Mettenberger for removal, and the lot enclosed with a neat iron fence, afterwards extended around the church.

As related in the opening pages of this volume, Church services were held at Steubenville, then known by the name of Fort Steuben, soon after the coming of Dr. Doddridge to this part of the country in 1792. The exact date of the first service here was not known, but it was known that by 1796 the offices of the Church were regularly performed here, and hence it was decided to hold a centennial commemoration of that fact. While Dr. Doddridge doubtless visited here during the spring and summer, yet it was concluded that autumn would be the most convenient time for this celebration, and, accordingly, Sunday, October 11, was fixed as the date. Large congregations were present at all the services, including several descendants of Dr. Doddridge.

The exercises began with an early celebration of the Holy Communion in the chapel by Rev. C. K. P. Coggswell, of St. Andrew's Church, Baltimore, formerly assistant at St. Paul's, being assisted by the rector, and Herbert W. Nichols as server. Full Choral Communion followed at 10:45, the service being Morley in G, with Tours's Nicene Creed in F. The anthem was the beautiful one, "As Pants the Hart," from Spohr's Crucifixion, with Master C. Earl Quimby as soloist. Rt. Rev. W. A. Leonard, Bishop of the diocese, was celebrant, with Rev. Mr. Hinkle as deacon, and Rev. C. D. Williams, of Cleve-

land, former rector, as sub-deacon. Bishop Leonard was the preacher, taking his text from Haggai II., 9:

"The glory of this latter house shall be greater than the former, and in this place will I give peace, saith the Lord of Hosts."

After a review of the circumstances under which the prophecy was made the Bishop proceeded to pay a tribute to Rev. Dr. Doddridge and the parish located here in this romantic valley on the green banks of this winding river and among the refined and intelligent generation who have been nurtured here, as a religious center and home in which the ancient verities have been regularly and faithfully taught and the holy sacraments have been rightly administered. Its children rise up to-day and call it blessed, and this entire community will, I am confident, pay its tribute of gratitude to this venerable mother. She has reared noble sons and loving daughters, and whether they be in the flesh or in the land of light, this festal day is one in which all join as in a full Te Deum. This parish, too, has been singularly fortunate in its pastors. They have been men of gentle breeding, pious conversation and consistent living, and they have been faithful as stewards and diligent as priests. And they to this day, some in Paradise and some in distant parts of the earthly vineyard, with our brother beloved (would that I might with propriety speak in this presence of his loyal, patient, steady, loving labors) these shepherds of the flock, are devoutly rejoicing in the approval of the great Shepherd and King. For the light that illumines the pathway of the past has taken a new brightness and enlarged the circumference of its radiance, and it is burning with the increased glory of the Most High who has condescended to have his dwelling place among men. And, my brethren, this beautiful temple, with its manifest improvements, its complete equipment, its ornate and beautiful beholdings is illustrative of the present status of our Anglo-Catholic heritage, in this land of intelligence, and prophetic of the days that are nigh at hand. The outlook of the parish is typical of the outlook of the Church. What a singular privilege is ours this day. We who are the descendants of the fathers, and the inheritors of those pioneers and progenitors who first established this parish and this diocese! To look back over one hundred years of life and experience is to examine with interest the historic records of a community and to study the trials, tribulations joys, successes and achievements of several generations. It is a duty and an opportunity that we should accept reverently for its triumphs and even for its mistakes. No man may read his own or contemporary record aright. We can only accept the results. It is impossible for us to know the cares, the anxieties, the perplexing problems, the experiments, the loving petitions, the solemn determinations that have moved the

century life of this society of souls. Policies that seemed blameable to the men of one generation become glorious in light of later days. Actions and undertakings that provoked criticism at the time of their inception are ften the laurel crowned when the cycle has moved around its orbit. You and I are quite incompetent to pass judgment or to scrutinize the results, we must leave that to God. To look back one hundred years is to stand with the venerable and loving Bishop Philander Chase, misjudged, antagonized, even pursued by his opponents. But to-day we applaud and take pride in his indomitable will, his large vision and splendid enterprise. To look back one hundred years is to stand with that gentle, patient, humble minister of Christ, Rev. Intrepid Morse, who for nearly 50 years went in and out among his people. There were very decided differences of opinion and contradictions of policy and even conflicts of judgment in those more than forty years. It would be surprisingly strange if this had not been the case. But to-day the memory of so just and pious a priest of God is blessed here, and his chief monument is the gracious accomplishment of these days in which we are dwelling. This is so in the century of the Nation's life, and it is true of the diocese and of the parish. But the foundations were laid in faith, and they are sure and they point ever upwards, and they are the indices of the greater work still remaining to be done for man and for our Divine Lord.

Passing from local matters the Bishop proceeded to a short sketch of the Church at large, and its early struggles in this country. From 1776 to 1830 this branch of God's Church seemed to be but a despised sect of Nazarenes, and it has taken each of the years, years of confidence and faith, since 1830, to bring her life into that kind of touch with the general life of our great land, that will approve to all men the superior beauty and value of her system where so many rival systems have flourished. I believe that I am correct in stating that in our great Eastern cities and centres of power and thought it is not Romanism, nor Methodism, nor Presbyterianism whose masters and whose influence predominate, but that the Anglo-Catholic Church—our American Episcopal Church—is the most potent factor in controlling and molding public and private opinion. So that to-day, rising with the rich and strong glow of this closing century, and standing against the background of the past our precious church is found in thte presence of all the religious communions, calmly, majestically, lovingly with her hands stretched out, offering a bond of unity and of peace, which is already bringing to her the approval and the glory of her God, and I see this leaven of Catholic truth and order working in the seething mass of our Western life. In this restless, almost uncontrollable civilization our Church has quietly made her way. She stirs up no unwholesome excitement. She has no mission of fanaticism or radicalism, but as a conservator of truth and a peace giving, tender, helpful friend, she has been and is content

to patiently labor, ever presenting the faith and sacraments, and never faltering in her walk and work. I can see what the outcome will be, nay, I know what it is already, and with no optimistic vision can foretell for the West the latter glory of this church's service. "In quietness and confidence shall be your strength," and sometimes it is even "strength to sit still." And you and I must be content with the performance of our own duty well done, leaving issues with "Him who sitteth over all, our God forever." The late Archbishop Taite, of Canterbury, was wont to say that during his ministry, he had seen the Church pass through many crises unscathed and unharmed, and that "we have much need for something changeless to rest upon in these changeful and ever anxious times." And this is a characteristic of the Church, changeless because She is the Body of Christ. What a solid comfort comes to the devout Churchman as he realizes this. He finds that opinions of men and of factions and parties vary and are set aside as obsolete, he sees governments rising, flourishing, decaying and dead. He notes the remarkable diversity in literary styles and standards all the way down from Chaucer to Tennyson, he regards the mutability of that code which in each generation attempts to criticise art and her masters and pupils, he is amazed at the constant fluctuations, the recurrent ebbs and flows of the rules of science, and then he turns to the Church and finds her ever the same; just like his mother, older it is true than when he clambered on her knee, wiser, riper, fitter for another world, but the same dear mother and friend, guide, teaching the same creeds, reading the same Bible, refreshing souls with the sacraments and ministering with the same Apostolic hands to her loving children. **Sometimes we grow restive-under the slowness of the Church's developmen., I confess that I do as I see her compelled to wait aside, perhaps humiliated, as the more brilliant and noisier pageants go by. But you and I, my brothers, have nothing to do with results. We have but to work and pray. You and I have no right to fret and worry over small confirmation classes or small congregations or meagre attendance at Holy Communion. We have but to toil, and wait for the increase from God, confident as to the ultimate mission of our Church to the intelligent, strong humanity all about us. So absolutely filled with hope that is based upon a knowledge of the Church's character, her historic continuity, back of English transmissions, back of the Reformation, back of the Papal identification, back of St. Augustine and Kent, back of Arles and St. Alban's, back to St. John and to Jesus Christ that the look forward is aglow with the fulllfiment of the Prophet's vision, and resplendent with the promise of the Lord Himself, and that onward gaze to each should show the latter glory to be greater than anything the Fathers dreamed of, a glory filling the Church and Nation, bringing contentment to united Christians of every name, the harmonious dwelling together of brethren, this is the peace that passeth all understanding.

A grander sermon, of which the above is only an abstract, was probably never preached in St. Paul's, and was heard with breathless attention throughout.

At the night service after Choral Evensong the rector made a short address, giving a condensed review of the history of the parish, and concluding with the following tribute to his immediate predecessor:

> It was my privilege to know Mr. Grabau, and a more spiritually minded and self-sacrificing priest it would be most difficult to find in the American Church. He was intensely in earnest, and his one aim and purpose was to bring people to a realizing sense of the love of God for their souls and to show them how to worship the Lord in the beauty of holiness. He, like other faithful priests, could not understand how love to God could be nourished without devotion to and participation in the Great Sacrament of Love, the Holy Communion. He was misunderstood by some, and in what he conceived to be the interests of peace and harmony resigned the parish on Ash Wednesday, 1895. * * * The many vicissitudes through which the parish has passed demonstrate to us clearly in this respect the guiding hand of God. From what He has done for us in the past, we can trust Him for the future. We can exclaim with the Psalmist: "Peace be within thy walls and plenteousness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."

Mr. Williams extended congratulations to his former parishioners, and delivered one of his always able sermons, calling attention to the beneficent work of the Church, and the underlying motive, which was the personality of Jesus Christ Himself.

Mr. Cogswell gave a sketch of the rise and growth of religious orders in the Church, and the Bishop dismissed the vast congregation with the greater benediction.

On the following evening a reception was given by the women in the parish house, where letters were read by absent members, and interesting reminiscences from Miss Mary O. Chase, of Gambier, who was unable to attend.

## CHAPTER XIV.

### DIVISION OF THE PARISH.

Petition for Separation—Consents Granted—Third Ordination Service—Fruitless Effort Towards Reunion—Fourth Ordination—Imposing Services—Correction of Name—Death of Mrs. Hinkle and Rector's Resignation—Rev. J. W. Foster Called—First Midnight Service—Debt Reduction—Mr. Foster Resigns—Finances Improved.

Amid the festivities of the centennial celebration there was one serious drawback. Those who had been dissatisfied with the situation at St. Paul's were conspicuous by their absence, in fact, had already taken the necessary steps towards forming a separate parish. It was the hope of the new rector that his advent would serve to unite the different parties, and he no doubt honestly worked to that end. But, as previously intimated, other matters had become so interwoven with the situation that it could not be unraveled. Mr. Hinkle's ministations were not satisfactory to the dessidents, who continued to withhold substantial support, until finally the rector announced that he did not consider himself longer bound by the limitations made when he entered upon his duties. This brought matters to a crisis, and in August, 1896, a petition signed by sixty persons was presented to the ecclesiastical authority of the diocese (Bishop and Standing Committe), asking permission to establish a new parish. The signers to this petition were Andrew A. Elliott, Charles and Joanna D. Gallagher, George E., Sarah B., Alex. B., Mary C., and Abbie F. Sharpe, W. M. and Eva L. Beall, James M. and Carrie U. Reynolds, George A., Sarah M. and Hetty Maxwell, Martha R. Marion, Lafayette, Mrs. L. V., Sarah E. and Florence Elson, Agnes

J. and J. B. Nicholson, Thomas and Charlotte M. Frith, Mary and Kate H. Thompson, Mrs. Alex. and Alex. Lee, William K. Robinson, Mrs. Mary Irwin, Miss E. A. Beatty, John and Ann A. Bustard, Rachel S. G. Elliott, Robert R., Mary M. and Marion Cox, William H. and Mary C. Garrett, Mrs. George, Helen, Clara and Alice Harper, Laura G. Parks, Mary H. and Jessie W. Brown, Elizabeth S. and Mary Wood, William H., John A. and Fannie Caldwell, Jane Armstrong, Elisha Hamilton, Sarah Irwin, Bertha and Mary McMurray, J. W. and Fay Jordan, William Thompson, James D. Gallagher.

Dr. Elliott, acting for the petitioners, in his letter forwarding the petition, says: "We do not claim that another parish is necessary here on account of the crowded condition of St. Paul's, but rather that after two years trial no reconciliation of the factions is possible. We ask in the interest of harmony and the welfare of the Protestant Episcopal Church in this city that the permission to establish the new parish be granted as speedily as possible."

Copies of these documents were sent to the rector of St. Paul's with the suggestion by the Bishop that consent be given to the formation of the new parish, as Steubenville was now a city of at least 14,000 people, and hence another and smaller parish could easily be maintained. There would be no friction between the two rectors, and in time the breach would be healed. Mr. Hinkle, on behalf of himself and Vestry, promptly assented to these suggestions, and authority was given to organize the new parish on condition that its place of worship should not be within a mile of St. Paul's. The petitioners desired to lease a building on the corner of Franklin and Fifth streets, formerly used as a Presbyterian mission chapel, and this proving to be slightly within the mile limit, Mr. Hinkle, with the concurrence of all the mem-

bers of the Vestry, on September 14, gave consent to its use by the prospective parish. A few days later this consent was enlarged to permit "erecting a church building in any part of the city north of Logan street," which was a fraction over half a mile above St. Paul's. The subsequent history of the new organization which took the name of St. Stephen's is given later.

The Girls' Guild of St. Paul's during Thanksgiving week gave an opera, "Princess Bonnie," which netted $225 to be applied on the parish debt.

The third ordination in St. Paul's parish was held on December 7, 1898, when Rev. A. C. Jones, of Wellsville, and Rev. S. Fison, of Berea, were advanced to the priesthood. The processional was Hymn 507, "The Son of God Goes Forth to War," and the academic hoods of the clergy and vestments made a brilliant color spectacle. Mr. Hinkle read the preface to the Ordinal, and Rev. Frank DuMoulin, rector of Emmanual Church, Cleveland, and son of the Bishop of Niagara, preached the sermon. The impression at that time was that the preacher would make his mark in the Church, an opinion which has since been fully verified. Shortly after this ordination Mr. DuMoulin was called to St. Peter's Church, Chicago, and when Dr. Williams left Cleveland in 1905 to become Bishop of Michigan, he was succeeded at Trinity Cathedral by Dr. DuMoulin, who in turn was consecrated Bishop Coadjutor of Ohio on January 8, 1914, in one of the most imposing ecclesiastical functions ever witnessed in this country. While residing in Chicago Dr. DuMoulin married Miss King, granddaughter of Martin Andrews, a former Vestryman of St. Paul's, Steubenville.

Canon O. E. Watson, of Trinity Cathedral, now of Gambier Seminary, presented the candidates, and Bishop Leonard was the celebrant in the Eucharist which fol-

lowed. Rev. E. W. Cowling, of St. Stephen's, read the Gospel, and Rev. N. S. Thomas, of Wheeling, now Bishop of Wyoming, the Epistle. Rev. Messrs. Marshall, of Wellsburg, and Weary, of East Liverpool, also participated. The offering was devoted to the theological seminary at Gambier. At the close of the two hours' service the women served luncheon to the clergy in the parish house.

H. B. Grier succeeded H. L. Doty as Vestryman in 1899, but he resigned, and C. C. Long was chosen in his place. Messrs. Grier and Maxwell were the convention delegates from St. Paul's, reporting 220 communicants and 75 Sunday School scholars, with 10 teachers.

At the regular meeting of St. Paul's Vestry held on April 4, 1899, Dr. F. S. Maxwell made a statement concerning a conversation with H. B. Grier relative to a suggested reunion with members of St. Stephen's parish, whereupon the following was presented and adopted:

> At a regular meeting of the Vestry of St. Paul's Church held this Tuesday evening, April 4, 1899, Dr. F. S. Maxwell reported a conversation he had with Mr. H. B. Grier with reference to what action St. Paul's Vestry would take towards receiving back the members of St. Stephen's organization should a disposition be found among them so to do. Upon hearing this the Vestry immediately passed the following resolution unanimously:
>
> Resolved, That it is the sense of this Vestry, representing the sentiment of the congregation of St. Paul's, to extend to the members of St. Stephen's parish a cordial invitation to return to St. Paul's permanently and assure them a warm welcome.

Several informal conferences were held without reaching any definite result, and at the meeting on May 2 the secretary presented the following communication:

> At a called meeting of the Vestry of St. Stephen's Church held Monday, April 24, 1899, a resolution passed by the Vestry

of St. Paul's Church was read, and its receipt is hereby acknowledged. The following resolution was adopted:

Resolved, That the resolution passed by St. Paul's Vestry April 4, 1899, has been considered by the Vestry of St. Stephen's Church, and that should the Vestry of St. Paul's Church desire to take any further steps in the spirit of that resolution we will receive it in a Christian spirit and give it due consideration.

The informal conferences already mentioned having shown that there was no probability of coming to an agreement, the matter was not further pursued.

J. B. Griffith succeeded Mr. Long as Vestryman in 1900, and Messrs. Forney and Doyle were convention delegates. During this year the Girls' Guild contributed a special fund of $325 towards the support of the parish, and it was due to that organization and the women's society, together with the efficient management of the treasurer, Miss Anna Robinson, that the parish was enabled to tide over the financial depression for a number of years and meet all current obligations. By request the baccalaureate sermon to the graduating class of the Steubenville High School was preached by Mr. Hinkle after Choral Evensong on Sunday, June 17, the church being crowded to the doors with people standing in the aisles. Like all of Mr. Hinkle's efforts, the sermon was a masterly effort.

Knights Templar, Knights of Pythias and Elks attended services at times in a body. It may be noted that probably the first service of this character held in Steubenville was on Thanksgiving Day, 1876, when the Knights Templar, under command of Capt. James H. Blinn, attended St. Paul's in a body. The elevation of swords at the reading of the gospel was specially impressive. Services were conducted by Rev. Mr. Pitts, and the sermon was by Rev. Dr. Washburne, of Grace Church, Cleveland, who perished in the dreadful railroad disaster at Ashtabula bridge on the evening of December

29, 1876. Visits of Knights Templar were subsequently repeated on Easter, 1898, 1903 and 1904.

The parish was represented in convention in 1901-2 by Mr. Forney, and on June 9, of the former year, Rev. William A. Grier, of this parish, who had been ordained deacon at Gambier, on Sunday morning, June 24, 1900, was advanced to the priesthood. The services of this day were the most imposing in the history of St. Paul's, the musical portion being treated more at length in the chapter specially pertaining to that subject. The preface to the Ordinal was read by Mr. Hinkle, and the candidate was presented by Rev. Mr. Watson, canon of Trinity Cathedral, Cleveland. Rev. John Mockridge, of Detroit, a relative of Mr. Grier, preached the sermon, and after singing the hymn, "Oh, 'Twas a Joyful Sound to Hear," Bishop Leonard proceeded to the celebration of the Holy Communion, which was full choral. Mr. Mockridge read the epistle, and Mr. Hinkle the gospel, the newly ordained priest assisting in delivering the elements to the people. In the evening the Bishop, who had visited St. James's in the afternoon, confirmed a class of nine, with a congregation that packed the church.

At a meeting of the Vestry held on February 6, 1903, a communication was received from the women's society proposing the redecorating and recarpeting of the church, which was carried out at an expense of about $700, the walls being repainted, sentences restored, crosses at west end and between the side windows, etc.

The Vestry elected at the May election, consisting of nine members, included John P. Means and Alfred Day, Wardens; George P. Harden, John Bishop, John Barthold, J. W. Forney, J. B. Griffith, Charles Specht and Joseph B. Doyle. The convention delegates were Messrs. Bishop, Barthold and Doyle, it being the first time in many years that the parish had a full representation.

The parochial report gave 197 communicants and 80 Sunday School scholars, with 10 teachers. Total receipts and offerings for all purposes were $3,683.79, of which $1,000 was for repairs and improvements, and $55 towards reduction of parish debt.

The General Convention of the Church, which met in San Francisco in 1901, appointed a committee, of which Bishop Whitehead, of Pittsburgh, was chairman, to take into consideration the "change of name" for the Church requested by the Diocese of Milwaukee, on the ground that the title "Protestant Episcopal" was objectionable for several reasons, and report its finding to the next General Convention. That committee, before making any recommendation, requested the expression of opinion from each diocese and missionary district as to the desirability of any change, and, if so, what should be substituted as the Church's legal title. At the Diocesan Convention of 1903 the Bishop called attention to the matter, and while conceding that the present name was not "euphonious," deprecated hasty action in the matter. Resolutions from the Cleveland Clericus and Toledo Convocation were presented and referred to a committee consisting of Rev. A. L. Frazer, St. John's Church, Youngstown; Rev. G. H. McGrew and Rev. E. W. Worthington, St. Paul's and Grace Churches, Cleveland, and Messrs. Robert West, W. M. Reynolds, and A. A. Strong, which committee the next day, May 13, unanimously reported the following for consideration and without recommendation:

Whereas, The General Convention, through its joint committee appointed at San Francisco, has requested the conventions of the various dioceses to express an opinion as to the name of the Church; therefore,

Resolved, That the Convention of the Diocese of Ohio hereby approves the present movement for "the better naming of the church."

Resolved, That the Convention of the Diocese of Ohio desires that the determination of the time for taking such proposed action, if it be taken, together with the suggestion of what shall be a more adequate title, be left to the judgment of the General Convention, under the guidance of the Holy Ghost.

The resolutions were ably championed by Rev. Messrs. Worthington and McGrew, of Grace and St. Paul's Churches, Cleveland; L. E. Daniels, of Toledo, Profs. Stone and Streibert, of Gambier, and others, the opposition being led by Dean Williams and Rev. Mr. Stearley, of Emmanuel Church, Cleveland.

Mr. Williams offered the following substitute, which was tabled:

Resolved, That in the opinion of the Convention of the Diocese of Ohio it is inexpedient at this time to make any change in the legal title and name of the Protestant Episcopal Church in the United States of America.

The vote on the preamble and resolutions as reported by the committee stood as follows: Clergy, ayes, 32; noes, 24. Lay delegates, ayes, 22; noes, 26. Although the ballot showed a majority of the convention present in favor of the resolutions, yet they were lost by a non-concurrence of orders. It may be added that when a similar proposition came before the General Convention at Cincinnati in 1910, a like condition prevailed. The total vote showed a majority of the deputies to be favorable to the change, but concurrence of the laity failed by one vote. In the interests of harmony the matter was passed over without action by the New York Convention of 1913. The rector of St. Paul's, with Messrs. Bishop and Doyle, voted for the resolutions, and Mr. Barthold in the negative. St. Stephen's Church, East Liverpool, voted in the affirmative.

On motion of Mr. Hinkle, J. B. Doyle was elected member of the Educational Committee of the diocese.

ANGEL OF THE RESURRECTION, JAMES MEANS MEMORIAL.

An interesting event of the convention was the laying of the cornerstone of the new Trinity Cathedral on the afternoon of the 12th. The rector and delegates took part in the services, and the cathedral choir banner was borne by Master Hayes Worstall, of St. Paul's choir.

Mr. Hinkle continued to occupy the old rectory for sometime after his arrival, afterwards removing to 529 North Fourth street, where, on August 4, 1901, his wife, Caroline, died after a protracted illness, and a requiem celebration of the Holy Communion was held on the 7th in connection with the burial service at which Rev. A. L. Frazer was the celebrant. Other clergy present were Rev. J. N. Brittingham, of Wheeling, and Rev. H. L. Gaylord, of St. Stephen's, Steubenville. The service was full choral, Prof. H. W. Matlack presiding at the organ. Mr Hinkle's mother and sister kept house for him until in November, 1903, when he unexpectedly received a call from Christ Church, Waterloo, Iowa, which, after careful consideration, he decided to accept. Accordingly, on November 18 he tendered his resignation to the Vestry, to take effect on December 15 following. The resignation was accepted with reluctance and expressions of sincere and deep regret, saying that "During the eight years of his rectorship he has endeared himself to all the members of this parish and of the entire community by his dignified manner, his social qualities, his ability as a preacher and his entire devotion to all who were in need, sickness, or any other adversity."

A largely attended farewell reception was given Mr. Hinkle at the parish house, at which he was presented with a purse, which was followed by receptions by several fraternal organizations and others, indicating the position which the recipient had won in the community.

Mr. Hinkle came to St. Paul's at the most critical period in the history of that parish. While the formal

separation did not take place until after his arrival, yet the breach was already made beyond human power to repair. What he did accomplish was to keep the parish from further disintegration and maintain its credit in a dignified ritual, pulpit oratory and good works generally. During his rectorship current expenses were provided for, and a material reduction made in the parish indebtedness. A parish paper was also published at this time. Mr. Hinkle has made several visits to his old charge, where he has always met with a cordial reception. He has been likewise successful in his new charge.

The departure of Mr. Hinkle caused no break in the services, Rev. J. W. Bedford-Jones, of the Church of the Good Shepherd, Columbus, officiating the following Sunday and Rev. D. F. Davies, of Gambier, on Christmas Day and the Sunday following. Arrangements were then made with Rev. J. W. Foster, of Hobart, in the Diocese of Albany, to take charge during January, and before the month was out he was called to the rectorship at a salary of $1,350, afterwards increased to $1,500.

At the succeeding election J. B. Doyle was chosen Senior Warden, and H. W. Nichols to the vacancy on the Vestry, becoming secretary. Mr. Doyle was convention delegate.

A pleasant incident of this spring was the presentation of a diamond ring by members of the Vestry to Miss Anna Robinson as a slight recognition of her valuable services as treasurer of the parish.

While the subject of restoring the old English custom of Midnight Eucharist on Christmas Eve had been discussed, it remained for Mr. Foster to introduce the office at St. Paul's this year (1904). The attendance was unusually large and the service so impressive that it was received with general favor. So in each succeeding year

"On Christmas Eve the bells were rung,
On Christmas Eve the Mass was sung;
That only night of all the year
Saw the stoled priest the chalice rear."

Mr. Foster also permanently restored to the high altar the two ancient eucharistic lights representing the divine and human nature of our Lord, and during his rectorship reverences towards the altar, and sign of the cross were made general.

A mission was held during the week preceding St. Paul's day by Rev. Mr. Lloyd, of Uniontown, which was fairly well attended, and a substantial reduction made on the debt as reported below. Mr. Lloyd afterwards joined the Roman Communion, but after a short experience there returned to the American Church.

On March 27, 1905, the Bishop visited St. Paul's, and confirmed a class of twenty-three. At the ensuing election James Means was added to the Vestry, and John H. Peterson succeeded Mr. Bishop, who removed to Erie, Pa. Charles Specht and Alfred Day were the convention delegates. The annual report showed 208 communicants, 74 Sunday School scholars, with 10 teachers; payment on debt of $767.99, and receipts and expenditures for all purposes, $3,746.14.

Eighteen were confirmed on April 5, 1906, and the convention delegates were Messrs. Forney and Doyle. The total receipts and expenses for the year were $3,186.16, of which $324 was applied on payment of debt. The rector also inaugurated a fund towards building a rectory, which amounted to $400, now on interest.

Mr. Foster spent two months in Canada during the summer, the parish being left in charge of Rev. J. Hance White, of New Jersey, who died at Palenville, N. J., on November 11, 1911, aged 60 years.

Twelve were confirmed on March 19, 1907.

At the May election Eli Castner succeeded Mr. Griffith on the Vestry, Mr. Specht being the convention delegate. The report gave 251 communicants, Sunday School scholars, 89, with 13 teachers. The debt was reduced $200, and offerings for all purposes were $3,189.54. The consecration of Trinity Cathedral, Cleveland, on September 24, was attended by the rector and Mr. Doyle.

John Barthold was the convention delegate in 1908. Communicants reported, 255; Sunday School scholars, 88; teachers, 11. Indebtedness, $3,615. During this year services were held at Toronto and Tiltonville, and the former mission was the recipient of a bequest from Andrew J. Burch, of Empire, amounting to $400 for a church building fund. The money was placed on interest, and now amounts to $500. Ten persons were confirmed on December 2.

Early in 1909 Mr. Foster received a call to St. Luke's Church, Marianna, Florida, and, believing that a change would improve the health of his family, his resignation was tendered to the Vestry on February 16. It was accepted, and shortly after Mr. Foster left for his new charge, accompanied by the good wishes of friends and a substantial testimonial.

It was determined that there should be no interruption of Sunday services, and a license having been issued by the Bishop to the Senior Warden, as lay reader, the choir offices were said or sung regularly throughout the spring and summer, it being necessary to close the church but one Sunday during that period. Of course, a priest was obtained when practicable, especially for celebrating the Holy Communion, and Rev. Father Danner, of Pittsburgh, since deceased, visited the parish several times, especially on Palm and Low Sundays. July 4 coming on

Sunday, Rev. George Lamb, of the Diocese of Pittsburgh, celebrated, and preached a patriotic sermon, summarizing the prominent part which the Church and Churchmen had taken in the Revolution and in establishing our Government.

Each Sunday after Evensong there was an illustrated talk in the parish house on the American Church and its history.

The parish was also visited by Archdeacon Abbott and Rev. H. E. Cooke, of Cleveland; Rev. Father Kell, of East Liverpool, and others, among whom was its present rector.

Several problems confronted the Vestry at this time. There was the old story of the subscription pledges not providing a sufficient sum to meet the current expenses of the parish, with accumulated arrearages amounting to about $700, including missionary pledges and interest on the parish house debt, to say nothing of the debt itself. The Vestry resolved to face the problem at once, and, with the co-operation of the congregation, especially of the women's society, clear up these arrearages, increase the pledges to a point where the annual deficit would be eliminated, and by active collection on account of both old and new pledges, place the parish on a firm financial foundation before it should be given in charge of a new rector. These propositions were cordially received, and with thorough harmony of purpose were completely carried out, together with an appropriation of several hundred dollars for improving the parish house, and a slight reduction on the old funded debt, bringing it down to $3,395.

## CHAPTER XV.

### PROSPEROUS YEARS.

Calling of Rev. W. M. Sidener—Marked Revival of Interest—Parish Debt Extinguished—Large Increase in Communicants—Growth of Sunday School—Enlargement of Parish House—Wells Memorial.

At at meeting of the Vestry held on August 25, 1909, a call was extended to Rev. William Martin Sidener to become rector at a salary of $1,200 and free living apartment in the parish house. The call was accepted, and Mr. Sidener began his ministrations on Sunday, September 10. The new rector was born at Sturgis, St. Joseph County, Michigan, near where Bishop Chase had made his temporary home, on August 14, 1874. He came to Findlay, Ohio, with his parents in 1889, and graduated from the High School in 1894, from Kenyon College four years later, and Bexley Hall in 1901, receiving the degrees of B. A., M. A., and B. D.; was ordained deacon by Bishop Leonard in 1901, and priest in 1902. His first charge was Trinity Church, Fostoria, until 1903, then becoming assistant at Christ Church, Detroit, until 1904; assistant at Christ Church, Fitchburg, Mass., until 1905; rector of St. Eustace and St. Hubert's, Lake Placid, N. Y., until 1908; and assistant at the Church of the Incarnation, New York, until 1909

Miss Anna Robinson, who had so faithfully filled the position of treasurer of the parish through a number of trying years, tendered her resignation, which was accepted by the Vestry with thanks for the good work performed by her. She was succeeded by John H. Peterson.

William Anderson resigned his position as janitor

on December 1, and was succeeded by William Hopkins, Mrs. Barnes, Mrs. Bundy, J. Moralee, Oliver Fishell and William Donnelly.

The zeal and energy of Mr. Sidener soon made itself manifest in the renewed life of the parish. The Sunday School began to increase both in numbers and interest, as did the Women's Auxiliary, the Altar Society, etc. A branch of the Girls' Friendly Society, the largest organization of girls in the world, was formed, and also a chapter of the Knights of St. Paul, for older boys and young men, and Leonard League for smaller boys. The Junior Auxiliary and "Babies' Branch," subsequently called Little Helpers, soon followed. The Women's Guild and Auxiliary with Daughters' branch and Altar Chapter entered upon vigorous work.

About the beginning of the Advent season the rector was attacked by rheumatism, which necessitated the renewal of lay reading for several weeks, and the Christmas midnight service was celebrated by Rev. Father Kell.

The first annual banquet of the Knights of St. Paul was held on the evening of St. Paul's Day, January 25, 1910, which included the men of the parish generally. Upwards of 100 covers were laid, and an excellent menu was served by members of the Girl's Friendly Society and others. Addresses were made by the rector, Father Kell and others.

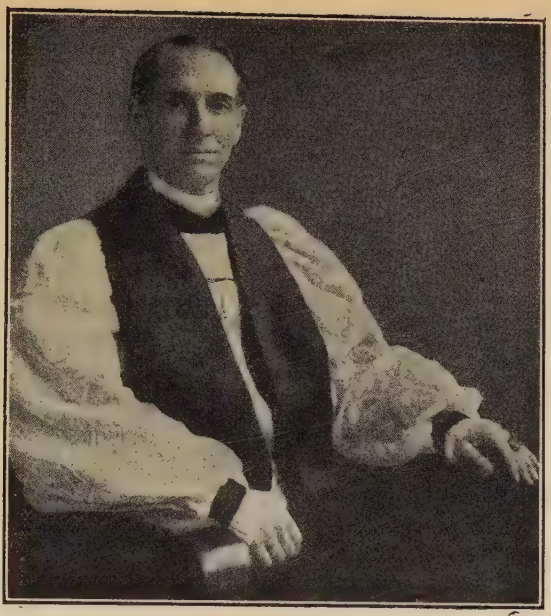
At a meeting of the Vestry held on January 31, the rector submitted a plan intended to pay off the old parish house debt, which had so long been an incubus. Several hundred dollars were at once promised for that purpose, and the rector was authorized to solicit pledges from the congregation to be redeemed at Easter. The result was an Easter offering of $2,221.25, which, with some receipts already noted, brought the indebtedness down to $1,126.99. This balance was wiped out by

Thanksgiving Day, making the parish entirely free of debt. Contributions for other objects brought the year's disbursements up to $5,372.73, exclusive of minor expenditures by societies and individuals, not recorded. John Barthold was the convention delegate, and 315 communicants were reported, including thirty-two confirmed on February 2. At a visitation on December 14, forty-three were confirmed, making seventy-five for the calendar year.

Services of St. Paul's Day, 1911, were conducted by the rector, Rev. Father Kell, and Father Sturgis, of Wellsville, Rev. Mr. Redhead preaching at Evensong. The men's banquet was deferred until February 22, when an address was made by Rev. L. W. S. Stryker.

W. E. Jones was added to the Vestry in 1911, with Charles Specht, Sr., convention delegate. The report gave 459 communicants (418 resident and 337 communicating); Sunday School scholars, 150, with 14 teachers. The Archdeacon reported that: "The mission of Holy Cross, Tiltonville, a small town on the Ohio River, in the southeastern corner of the diocese, was received as an organized mission at a meeting of the Board, September 19 (1910). Prior to that time, the Bishop of the diocese having granted consent, under the leadership of Dr. and Mrs. Paul Morrison, communicants, a room had been rented and furnished, and services instituted. The mission has been greatly aided and encouraged by the Rev. William M. Sidener, rector of St. Paul's, Steubenville, and a student from Bexley Hall, J. A. G. Tappe. A thriving Sunday School is now in progress, four having been baptized and a class confirmed. The only other Christian body represented in the immediate community is the Methodist. There is room for this mission of the Church, and it is improving its opportunity."

A concrete sidewalk was laid around the church



RT. REV. FRANK DUMOULIN.

HOLY CROSS MISSION, TILTONVILLE.

property during the summer, a new iron fence placed on the south side, the gift of James Means, and the fence previously there moved to the north property line. Bishop Leonard visited the parish on November 12, and confirmed a class of twenty-three.

The annual banquet for 1912 was deferred from St. Paul's Day to the evening of February 12, in order to coincide with the meeting of the Cleveland Convocation, which met in Steubenville on that date. The parish house was neatly decorated with National colors appropriate to Lincoln's birthday, and the occasion was graced by numerous visitors. Rev. A. L. Frazer acted as toastmaster, and among the speakers were Rev. W. Ashton Thompson, of Lakewood, Cleveland; Dr. G. A. Ashman, of Wheeling, on "The Faithful Layman;" Rev. E. B. Redhead, and Rev. W. M. Sidener. H. W. Nichols and G. B. Huff responded to the thanks and congratulations of the visitors. Rev. Mr. Stryker and Archdeacon Abbott concluded with congratulatory remarks.

At the next day's session two marked papers were read, one by Mr. Redhead on Marriage and Divorce, taking the ground that the remarriage of any divorced person during the life of the other party was contrary to Scripture and should not be countenanced by the Church. Rev. H. E. Cooke, son of the great financier of the Civil War, made an address on Socialism, claiming that in that propaganda sufficient allowance was not made for the work done by the brain as well as the hands. By permission Miss Ella Reeves Bloor, a Socialist organizer, made a short address. There was a general discussion on missionary topics, and Rev. A. H. Bevans, of Fairmont, W. Va., read a paper on Faith and Order. During the noon hour the women furnished an excellent lunch. A missionary meeting was held in the evening with addresses by Rev. Messrs. Stryker and Jenkins.

The Vestry chosen at the ensuing election was composed of J. W. Forney, J. B. Doyle, John Barthold, Chas. Specht, Sr., Eli Castner, H. W. Nichols, James Means, John H. Peterson, J. H. Timberlake, Edward Jones, E. Y. Dougherty, John L. Means, S. L. May and Joseph Beatty. W. R. Burgoyne was elected the following year, bringing the number up to fifteen. A change in the canons conferring on the Vestry the duty of choosing the Wardens, Messrs. Forney and Barthold were elected. Messrs. Barthold, Castner and Doyle were the convention delegates, and Rev. W. M. Sidener was appointed member of the Committee on Arrearages. The report gave 510 communicants, of which 461 were residents, and 376 actually communicating. Sunday School scholars, 166, with 15 teachers. Tiltonville reported fourteen communicants and twenty-seven scholars. The Bishop in his address said: "In St. Paul's parish the long-standing debt has been paid, choice memorial gifts have been installed, and great spiritual uplift is apparent. In St. Stephen's parish a commodious parish building has been completed, and I had the pleasure of dedicating it in April. I am so thankful to realize the earnest conditions that obtain in the old city on the Ohio River."

The heating stoves which had, with one exception, done service in the church and parish house since the erection of those buildings, having become antiquated and worn out, the Vestry took up the matter of a new system, resulting in a contract with The Consolidated Heating Company, of Wellsville, for the erection of a furnace in the basement of the parish house with a system of 5,000 feet of steam radiators attached, for $2,400 with some building changes to cost $150 extra. The work of installation was done during the summer and fall, and paid for by special offerings.

Bishop Leonard visited the parish on April 24, 1912,

confirming thirty-two, and again on December 3, confirming twenty-six. The latter date was the tenth anniversary of the rector's ordination to the priesthood, and was made the occasion of special services, Mr. Stryker preaching in the morning on "The Christian Family," and reception in the parish house after Evensong.

The Christmas exercises, beginning with the midnight Eucharist, were unusually interesting. The "Feast of Lights," inaugurated on the feast of the Epiphany several years previous by Mr. Foster, was enlarged upon. A pyramid was formed in the parish house, an acolyte first bringing a lighted candle as a symbol of Christ, the light of the world. This was placed at the top of the pyramid. Twelve choir boys in their vestments then brought candles which were lighted from the central flame and represented the Holy Apostles receiving the light of the Catholic faith from Christ. Nineteen children then brought candles which were lighted from the "Apostle's" candles, representing the bright shining of the Incarnation throughout nineteen centuries. Then every child in the school brought forward a candle to be lighted and these were placed on the pyramid to show that they were all "Light Bearers" of Christ, and ready to help extend the Glad Tidings which the Angels proclaimed on the first Christmas morn.

The annual banquet of the Knights of St. Paul was held on January 30, 1913, the feature of the evening being an address by Rev. Thomas Jenkins, of Fremont, Ohio.

On April 15 the rector and some members of the congregation attended the consecration of St. Stephen's Church, East Liverpool. At a meeting of the Vestry on May 7 the rector's salary was advanced to $1,800, and an arrangement ratified by which the Woman's Club of

the city should hold its meetings in the parish house at a yearly rental of $100, the money to be applied to the rector's charity fund.

Messrs. Barthold, Specht and Forney were the convention delegates, the report showing 548 communicants, 472 resident, and 407 actually communicating. Sunday School scholars 181, with 26 teachers. An adjourned session of the convention was held at Trinity Cathedral, Cleveland, on October 2, at which Rev. Frank DuMoulin was elected Bishop Coadjutor, and consecrated December 6 following.

The General Convention which opened at the Cathedral of St. John the Divine in New York on October 8, brought together an unusual representation of those who had formerly been connected with St. Paul's. Among them were Rt. Rev. C. D. Williams in the House of Bishops; Rev. Messrs. Grabau, Foster and Benedict among the clerical deputies, and Thomas S. Wood, of Duluth, among the lay deputies. During the absence of Mr. Sidener in New York at this time Rev. R. P. Ernst, of Salem, had charge of the parish.

A confirmation service was held on December 7 with a class of sixty, the largest in the history of the parish.

Service was held at St. Paul's on the evening of January 21, 1914, in the interest of religious education. Earnest addresses were made by the Rev. Franklin Cole Sherman, of Akron, on "The Responsibility of the Home;" and the Rev. William A. Thompson, of Lakewood, recently deceased, spoke on "Organization by Departments." After the service in the church the congregation adjourned to the parish house, where the meeting took the form of an Institute with opportunity for discussion and questions, led by the Rev. G. I. Foster, of the Church of the Good Shepherd, Cleveland. The teachers of the Sunday School served refreshments.

The fifth annual banquet of the Knights of St. Paul was given on February 17. After the supper Mr. Sidener, who acted as toastmaster, introduced John W. Wood, of New York, Secretary of the Board of Missions and editor of the "Spirit of Missions." He made an eloquent and earnest address that enthused and inspired all present. He spoke on the duty of men to their own parish and community and to the larger missions of the Church. at home and abroad. Rev. Robert Kell made an informal address and dismissed all with the blessing.

In the spirit of the resolutions adopted by the General Convention of 1913, the rector procured a series of lectures on social and economic reform, with stereopticon views, which were given in the parish house on Friday evenings during the following Lent. Cottage services were also held at Toronto during Lent on Wednesday evenings.

On May 3, 1914, Rt. Rev. James H. Van Buren visited the parish and confirmed fourteen candidates.

The growth of the Sunday School, and especially the division into primary, intermediate and senior grades, had made an enlargement of accommodations for carrying on this work imperatively necessary. Temporary arrangements were made by placing the primary scholars in the rector's living quarters, and the seniors in the church, but it was apparent that this could only be a makeshift. Accordingly Messrs. Peterson and Clark were requested to prepare plans for an addition to the parish house, which were submitted early in November, 1913, the estimated cost to be about $7,500. On the evening of November 26, at a social meeting of the men of the parish, $5,000 was subscribed for this purpose, which was afterwards increased to $7,000. With some alterations the plans were approved, but when bids were called for it was found that the improvement would cost upwards of

$10,000. As the congregation had had considerable experience in carrying indebtedness in the past, this put a temporary damper on the project, but, as usual, the women came to the front, and pledged themselves for an additional thousand dollars, which encouraged the Vestry to go ahead. It may be remarked here that while there were a number of liberal contributions, the work would hardly have been made possible at this time had it not been for the very generous donation of $2,000 by S. L. May, a temporary member of the parish. A building committee was appointed, consisting of Messrs. Forney, Barthold, Specht and May, and by June 22 the final contracts, including practically everything except lighting fixtures, were closed as follows: Guy Johnson Contracting Company, general contract, $8,725; Barthold Bros., plastering (estimated), $400; Frazier Plumbing and Heating Company, plumbing, etc., $414; Steubenville Stone Company, cementing basement floor, $55; total, $9,594. The Sunday School undertook to do the furnishing.

Ground was broken for the new structure on June 12, and by July 1 the foundation was completed. At this writing, September 15, the building is under roof, and the inside finish is well under way. The general contract calls for completion by October 15, 1914, but the probabilities are that it will be nearer Thanksgiving or Christmas.

The new structure joins the old parish house at the northeast corner, extending eastward 63 feet 5 inches with a width of 25 feet 4 inches. Underneath the whole is a 9-foot basement with a laundry 21 feet 4 inches by 12½ feet, and boys' recreation room 46x21⅓ feet, fitted with 30-gallon steam boiler, toilet, etc. In place of the small kitchen of the old building there is a new one on the first floor about 22x13, and a kindergarten apartment 41½ x22 feet. The height of this story is 13 feet, and the sec-

BAPTISTERY, ST. PAUL'S

ond 10 feet. In the latter is a class room 13¼x15½ feet with double doors opening into a social room, 46½x22 feet. A fire escape will be provided at the rear. The building can be reached from the old parish house both above and below, and in addition on the south side is a one-story annex 9¾x11 feet, connecting with the old corridor, and divided into two small apartments, one of which can be used as an office and the other as a vestibule with a door facing a concrete walk leading to Fourth street. The interior woodwork is maple and Georgia pine, and the massive stone of the outside is in keeping with that of the church. Triple windows in each story face Fourth street, and the working space of the old parish house is more than doubled.

The annual picnic on June 24 was an exceptional one. Through the generosity of James Means, as had been the case for several years past, the members of the Sunday School were furnished free transportation, and a special train was run over the W. & L. E. R. R. to Wheeling, where electric cars were taken to the park, five miles distant. Here they were joined by Sunday Schools from the parishes at Wheeling, Bellaire and Martins Ferry, and a most enjoyable day was spent.

Notwithstanding the long prominence of the Wells family both in the Church and civic affairs, until recently no special memorial to any of its members had been placed in their parish church. Accordingly, when the Misses Wells expressed their desire to provide such memorial the announcement was received with gratification both on account of those commemorated and the enrichment that it would make to the beauty of the church edifice. This memorial took the form of a heavy rood beam of black walnut, with the cross and figure of the Saviour above, and from which were suspended seven sanctuary lamps of beautiful design and finish. On the front of the beam

are the Greek letters, Alpha and Omega, and the whole design makes a most magnificent entrance to the choir and sanctuary. The centre lamp in front of the altar gives a ruby glow when lighted, and the others are more of a golden order. The memorial was blessed with impressive services on the third Sunday after Trinity (June 28), and the rector in his sermon, after a brief sketch of the Wells family, among other things said:

"The word 'rood' is from the Anglo-Saxon, and means the Holy Cross on which Christ was crucified. Usually it is placed in the entrance of the choir, where it may be seen from all parts of the building. It is placed on a screen (or on a beam, as we have it), spanning the chancel arch. How ancient these rood beams are is uncertain, but they were plentiful in Western Christendom by the thirteenth or fourteenth century, and numerous instances still remain in England and elsewhere. Usually they were made of wood and richly carved. At the time of the Reformation many rood beams and screens in England were destroyed, although many remain to the present day. They were not disturbed under Henry Eighth, as some might suppose, but were destroyed in large numbers under his successors. Many of these are now being restored, and it is an interesting fact that the rood beam in Wells Cathedral, England, has been restored very recently.

"The Cross is ever the Christian's symbol of the Lord's self-sacrificing love. We should never be ashamed of the Cross of Christ; never ashamed to have it in our churches, or before our eyes; never should we under-estimate its value as a Christian symbol. Christians in all ages have loved to gaze upon the Cross of Christ because it means to them that by His death Christ takes away all guilt, and the eternal penalty which sin deserves from all those, who, through His holy religion are made partakers

of His merit. It is your privilege and mine to glory in it. What a help to our devotion it is. Not that we worship the wood of the Cross, or put our trust in any material thing. But every ornament about the altar helps to remind us of our dear Lord, the cross, the crucifix, the candles, the lamps, help us to think of His saying, 'I am the way, the truth and the life.' The Cross is the way by which He leads us to the Father. The lights in the chancel remind us that He said, 'I am the Light of the world.' Seven lamps burning before the altar, remind us of the seven gifts of the Holy Spirit, as our beloved Bishop reminded us in an address made in this church at a recent confirmation service. Fire is a symbol of God's presence. God is Light. These lamps recall the vision of St. John, when he saw Jesus and the Throne of God, and the seven lights before the altar, as recorded in the Revelation of St. John, the Divine.

"Let us never doubt that these aids to worship and devotion are well-pleasing in God's sight. They are the outward expression of the love of God and of the reverence which burns in our hearts. God is pleased when we try to make our worship rich and beautiful, the very best we can offer. May many souls be drawn to this place, now and in future years. May many be blessed by meditating upon the lessons taught in this beautiful memorial. We are all children in a way, we love beautiful things. May the crucified Christ be ever lifted up among us; may we glory in the Cross of Christ; may He be our light until we are fitted to join 'with Angels and Archangels and all the company of Heaven' in the never ending worship of God and the Lamb."

The removal of Mr. Jones from the city left a vacancy on the Vestry which was filled by George B. Huff. Messrs. Barthold, Forney and Specht were the convention delegates, and the rector was a member of the mis-

sionary committee of the diocese, and also of the committee on religious education. He was also the celebrant at the Eucharist on the second day of the convention. The parish report was as follows:

Families, 448; baptized persons, 1,076; communicants last reported, 548; added by Confirmation, 60; by letter, 7; otherwise, 20; total added, 87; lost by letter, 21; deceased, 13; excommunicanted, 2; total lost, 36; net gain, 51; present number, 599; resident communicants, 518; actually communicating, 425; dormant, 93; non-resident, 81; address known, 78; whereabouts unknown, 3. Baptisms, infants, 37; adults, 19; total, 56. Marriages, 9. Churchings, 3. Burials, 36.

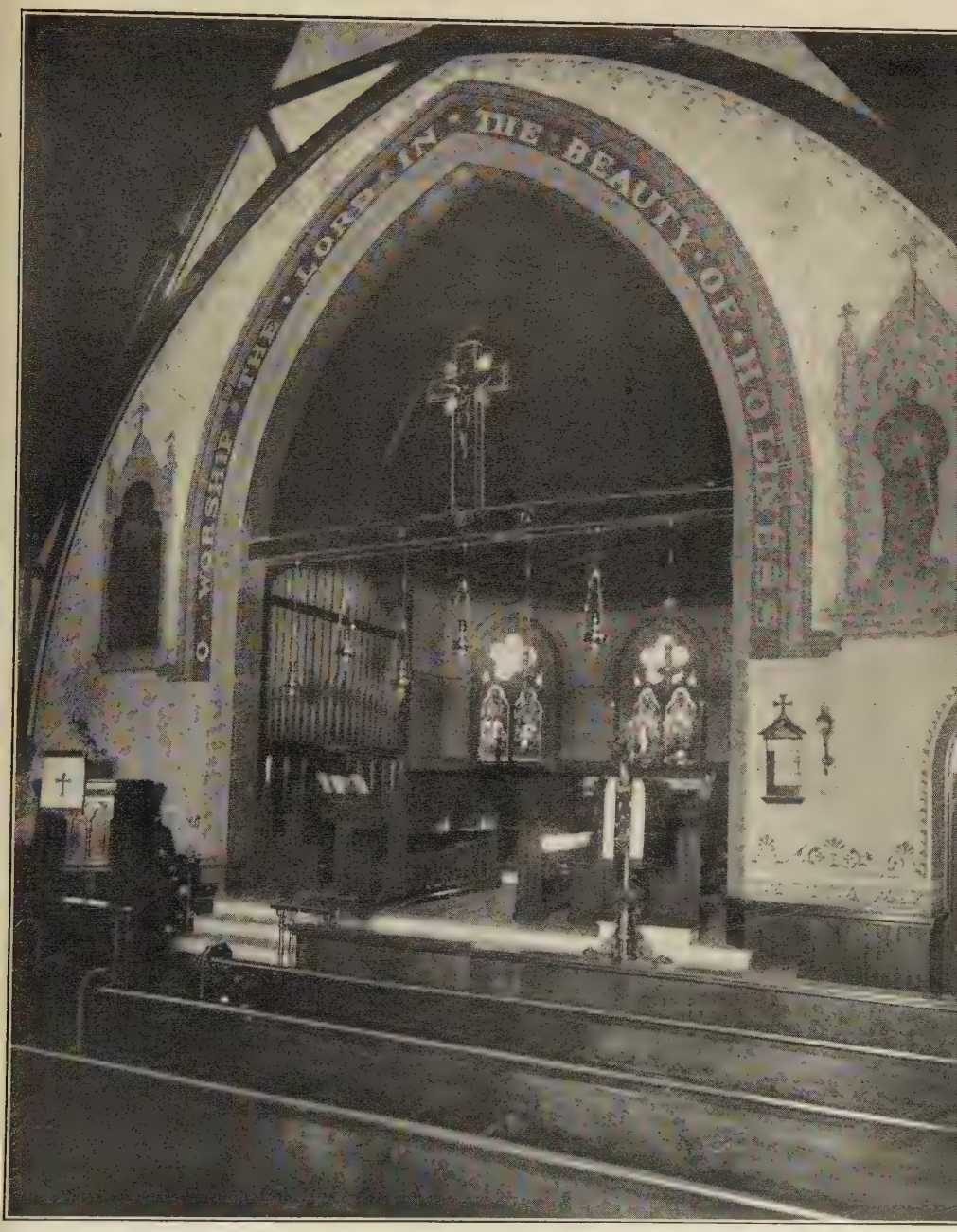
Services, Sundays, 165; Holy days, 65; other days, 106; total, 325. Holy Communion in public, 118; in private, 14; total, 132.

Sunday School, officers and teachers, 26; pupils, 186; total, 212.

Receipts, missionary offerings, $177.47; open offerings, $155.83; Easter offerings, $1,288.60; pledges for current support, $2,463.75; special donations, $450.80; income from endowment and rents, $318; parish societies, $567.67; Sunday School, $656.01; Women's Auxiliary, $99.28; Communion alms and Rector's Fund, $644.02; total, $6,821.43.

Disbursements, salaries and expenses, $2,643.66; local charities, $310.65; payment of debts, $120; Sunday School support, $355.79; repairs, $519.61; total parochial, $4.469.61.

Disbursements, Diocesan Convention Fund, $34.83; Diocesan Mission Fund, $95; Education, $301.73; Ohio Church Building Fund, $5; Church Home, $150; S. S. Thanksgiving offering, $50; St. John's Orphanage, $70; total Diocesan, $706.56.




ST. PAUL'S CHANCEL, WITH WELLS MEMORIAL.

Disbursements, missions, general offerings, $85.75; from societies, $101.55; value of boxes sent, $165; S. S. offierings, $149.19; total extra diocesan, $501.49.

Grand total disbursements, $5,677.66.

The Education, Church Home and St. John's Orphanage items included payments on account of beneficiaries from St. Paul's parish.

Bishop Leonard in his convention address discussed the project of a Centennial history of the Diocese, to be published in 1917, announcing the following committee in charge of the work: Clergy—Rev. Messrs. George F. Smythe and Hosea W. Jones, of Gambier; James H. Young, Tiffin; Louis E. Daniels, Toledo; Charles C. Bubb and Henry E. Cooke, Cleveland; Laity—Thomas Kinsman, Warren; Dr. Fred Smith, O. K. Brooks, C. F. Brush and Miss Emma Perkins, Cleveland; Mrs. C. A. Dowell, Ashtabula; Joseph B. Doyle, Steubenville.

As previously stated the Sunday School of the parish is divided into thre departments, the senior being under the special charge of the rector; intermediate, of Miss Jessie Campbell, and primary, of Miss Mary R. Lewis.

In addition to the Sunday School and chapel furnishings already noted should be included pictures and candelabra by Mrs. F. S. Maxwell and others, and chapel alms basin by Mrs. S. K. Wallace.

The Cadiz church fund, arising from a bequest of $59.75 by Mrs. Alice McCarnahan in 1896 now amounts to $118.23.

While Dr. Doddridge doubtless kept a record of the ecclesiastical functions performed by him from the time he entered upon his ministry, the account of his early baptisms, marriages and burials cannot be found, in fact, the records of the Wellsburg church, located in his home town, only extend back to 1870, shortly after the parish was revived by Rev. Mr. Webb. St. Paul's records, how-

ever, have been carefully kept from the organization of the parish, Rev. Dr. Morse having set a worthy example in that respect, which has been followed by his successors. Rev. Thomas D. Pitts in his last sermon in old St. Paul's gave a summary of duties performed to that time, which will be found on page 144. Since then to September 1, 1914, the record shows 862 baptisms, 696 confirmations, 254 marriages, and 626 burials. The grand total is 1,796 baptisms, 1,213 confirmations, 518 marriages, and 1,241 funerals.

St. James's record, beginning with 1815, shows 32 baptisms to 1822, and 324 from that date to 1861, with 26 since, or 382 in all. Beginning with Bishop Chase's first visitation in 1819, 233 have been confirmed exclusive of a few in St. Paul's record. There were 77 marriages between 1825 and 1867, and 109 funerals beginning with 1822. The last funeral recorded in the old book is that of Armstrong Maley on November 7, 1909; others are noted in the archives of the city parishes.

One hundred and twenty-two years have rolled their course since Dr. Doddridge began his missionary work in this the then western wilderness. That wilderness has become a hive of human industry, not exactly blossoming as the rose, but what may not be inappropriately called the great workshop of the world. Has the Church made full use of her opportunity during all this progress, keeping her banner to the front, and meeting every emergency as it arose in a statesmanlike manner, as should be expected of those who hold a great treasure, even though it be in earthen vessels? We fear that this question cannot be answered affirmatively. There have been faithful priests and people, but they lacked the solid support which should have given this branch of Christ's Kingdom the position it should have held in the community. There has been discord where there should have been agree-

ment, and division where there should have been unity. But amid it all there is much for which to be thankful, and if the lessons of the past are used as beacons to avoid pitfalls in the future, they will not have proved useless. After all each parish is only a miniature of the Church at large, and cannot claim exemption from trial and tribulation, any more than the greater body of which it is an integral part. It has been said that happy is the country which has no history, and pious souls no doubt sometimes wish that in this sense the phrase might be applied to the Church. But no country without a history ever amounted to anything, and the same may be said of the Church under like conditions. No doubt the division in 1896 was a temporary cloud to the Church in Steubenville, converting an apparently strong parish into two struggling ones. But if so it looks as if God had made the wrath of man to praise him. Possibly it was the only way to arouse the old church from its self-satisfied complacency. The rapid increase of population and territorial extension of the city have made two parishes desirable if not a necessity. Each one is nearly if not quite as strong as the old church before the division, and each has its own special work to do and problems to face. May each organization rise to the call in its own particular field, and, pursuing its work along its own particular lines, with loyalty to the Church, strive in friendly rivalry as to which in proportion to its numbers, and resources, and the difficulties of the field, shall contribute more largely to the spread of Christ's Kingdom and bettering of the community in which it is placed.

# CHAPTER XVI.

## THE VESTED CHOIR.

Historical Resume—Embryo Organizations—Formal Inauguration—Remarkable Musical Services—A Record of Industry and Patient Work.

Accounts of the musical department of the services at St. Paul's have been given along with other work of the parish in the preceding pages of this volume, down to the inauguration of the vested male choir. In order, however, to do justice to that body of singers and to give a clearer idea of the musical progress (and otherwise) of the parish duing the last quarter of a century, it was deemed best to devote a separate chapter to that subject with a resume of previous musical conditions in the Church at large.

The English Church was not without its musicians during the pre-reformation period. From the time that King Canute bade his oarsmen stop to hear the song of the monks as it was wafted over the fens of Ely, there is a succession of composers whose merits have not been sufficiently appreciated, but who by faithful work and devout inspiration were building, no doubt, better than they knew, and laying the foundations of that school of sacred song which today has no superior in Christendom. The reformation of the sixteenth century made no break here any more than it did in the line of episcopal succession, but as the New Learning endued both Church and State with revivified intellectual life, the same spirit was manifested in the rendition of the services, which, in the crystalization of the then modern English tongue, was to become more and more the property of the people at large.

Marbeck, Tallis, Farrant, Gibbon and other composers are familiar names even to this day, and their harmonies, especially those which have the ancient plainsong for their foundations, are the essential part of every properly conducted choral service. The first part of the Prayer Book services to be rendered publicly in English was the Litany, which, having been arranged by Cranmer, on September 18, 1547, was sung in St. Paul's Cathedral, London, by the kneeling priests and clerks. It is now sung in procession according to the ancient practice. Along with the anthem as an integral part of the Church service developed the Anglican chant, which some purists condemn, but which was a necessary outgrowth from the Gregorian, which is still desirable for Advent and Lenten seasons, but whose time has passed as the sole or even representative music of the Church. It is not necessary to do more than refer to the Puritan reaction when "the choirs were silenced, the singers dispersed, the organs broken down, the pipes sold for pots of ale, the books rent in pieces and scattered to the winds, and all that was held to minister to 'the beauty of holiness' was destroyed in a frenzy of 'zeal,' as it ws called, but which could only be if it is the nature of zeal to express itself in wanton mischief and senseless violence." When, after eighteen years of Babylonish captivity, the Church again came into her own there were no trained choir boys to sing, practically no organists who could play, and no music to read. Everything had to begin anew, with the bad example of a corrupt court, followed by an era of spiritual deadness only relieved here and there by such incidents as the trial of the seven bishops and the unaffected piety of Queen Anne. Then came the Georgian period, with a few great lights, by which the standard of cathedral music was elevated, and Handel presented his glorious compositions, but this did not much affect the parish churches, which were the

real homes of the people. It required the so-called Oxford movement of the nineteenth century to break the deadness here as elsewhere, and the poetry of Keble, and the translations of Neale were a fitting prelude to that group of composers, whose labors, extending into the twentieth century, have made a golden age of English Church music. Barnby, Stainer, West, Sullivan, Woodward, Morley, Mann, Jordan, are stars of the first magnitude in a brilliant galaxy that not only reflects the best traditions of the past, but shines with an original light that has no comparison elsewhere.

Although the American Church in its foundation preceded the era of deadness in the Church of England already mentioned, yet it did not fail to experience the effects of that period. Furthemore, a struggling body in a vast wilderness was not well situated to develop its artistic side, especially in the way of music. Organs must be imported from England, and so must organists, for whose work, indeed, there was little opportunity, and as for singers, almost anything in that line would pass muster. Nevertheless a few organs were brought over previous to the Revolution, but when the Church emerged from that catyclism very little attention was paid to music, especially on the frontier.

We find, however, that locally St. Paul's Church, under the leadership of Mrs. Morse, early began to set as high a musical standard as the taste and facilities of those days would permit. There were no hymnals, and what was known as the Tate & Brady metrical psalms, which were bound up with the English Prayer Books, was probably used. The General Convention of 1832 authorized a "Selection of Psalms in Metre," being a free metrical arrangement of 124 psalms, which was a great improvement on the old group, and a hymnal of 212 hymns with glorias was also now in use, which collection

remained unaltered until 1871 with the exception of a small supplementary volume of "Additional Hymns," authorized in 1865.

In 1858 a tune book of canticles and hymns was published by a committee appointed by the House of Bishops, of which Rev. G. T. Bedell, then rector of the Church of the Ascension, New York; Rev. W. A. Muhlenberg, Church of the Holy Communion, and G. J. Geer, were members. Several suggestions are made in the introduction, which, considering that the popular choir of that period was a quartette of singers in an organ loft at the back of the church, and that it was the general practice of organists to play florid interludes between the verses of hymns, are significant. Both are condemned, and the formation of volunteer chorus choirs is suggested, with the following special note:

There are advantages in boy choristers in the treble and alto parts, for leading a congregation. Their voices tell with a clear, ringing sound, much better for prominence in church than the voluptuous tone which we care only to listen to, and fear to spoil. Boy singers, too, can be had in larger numbers, and if any are not to your mind, they can be corrected or silenced without that offense which, in the case of a lady chorister, might be the occasion of a feud in the congregation. They do not require to be screened by curtains (which, indeed, should not be allowed to any), but may be stationed near the minister as young assistants in celebrating divine service. But to make boys serviceable in this way, they must, of course, be properly trained. They must have stated lessons during the week, under a leader or master who will be concerned for their moral and religious as well as their musical education, and who will always be with them in church. For this a school is desirable, but, as experience has proved, it may be effected by means of classes meeting two or three hours a week. The clergyman, however, must take the lead, seeking his choristers not only among the poor, but among the members of his congregation generally, explaining to parents for what an honorable office he wants their sons. He must gain their attachment by his affectionate interest in them, inviting them to his house, etc., making them feel that they enjoy a special share of his pastoral regards. Treated in this way they make the best, certainly the most manageable choirs. But let none employ them who regard them with no greater favor than is generally accorded to the race of boys. The principal difficulty is the breaking of their voices at an age when they are most useful, which must be

provided against by always having younger ones coming on. The former treble voices (after two or more years of rest, during which they should never be forced), reappear in a lower pitch of the scale, tenor, or bass. [Counter-tenor was practically unknown in America at this time, and even yet is not utilized to the extent it should be as a substitute for the unsatisfactory boy alto.—Author.] As to an offset to any trouble with such choristers, there is the consideration, besides the immediate service they render, of the probable good effects upon themselves. They are under influences attracting them to the Church and its worship, and favorable to their growing up Christian youths and men, qualified, wherever they are, to exercise the vocation of their early days.

It would be difficult to state more succinctly and forcibly the case for the boy choir than the above excerpt, but the movement, even after it started, at first progressed very slowly. As a rule American musicians did not take kindly to the "innovation," and there were, of course, failures arising mainly from prejudice, bad management, incompetent directors and unreasonable expectations unrealized. So it was years before the system could be said to have established a permanent position in the American Church.

In the meantime other tune books made their appearance. C. J. Hopkins published a collection of hymn tunes in 1860, and the Greatorex, Cantus Ecclesia and Church Choir books were also regarded as standards. William Staunton's "Common Praise" in 1866 filled a long felt want, and W. H. Walter, about the same time, also published an excellent collection. At this time the compositions of Dudley Buck, organist of Holy Trinity Church, Brooklyn, began coming into favor, especially for anthems and Te Deums. They were suitable for mixed choirs, and are still used extensively among the Protestant denominations, but have almost dropped out of place in the Church. Dr. Hodges, organist and choirmaster at Trinity Church, New York; Prof. W. B. Gilbert at Trinity Chapel, Hopkins and others were not only able exponents of sound Church music, but their

CHOIR CAMP, 1894.

CHOIR BOYS AT INDIAN ROCK.

compositions added materially to the enrichment of the service. Nevertheless, those in charge of the music in every parish were obliged to fall back on the unrivaled stores of the English school in order to secure adequate expression and variety of work. The Church of England, not having any specially authorized hymnal, this matter was left to the various dioceses, but the publication known as "Hymns Ancient and Modern" came into almost universal use, with an enormous circulation, and passed through several editions and enlargements. It still retains its pre-eminence, although a new publication, "The English Church Hymnal," has become a favorite. The lack of sufficient variety in the American Prayer Book collection led to the quite general use of "Hymns Ancient and Modern" in the different parishes, first without authority, but later by authorization of the General Convention. The publication of "Additional Hymns" in 1865-6 was only intended to be tentative, and a committee was appointed to prepare an adequate hymnal for the American Church. In 1871 the new hymnal was published, containing 520 hymns, to which additions were made in 1874, bringing the number up to 532. The old collection of psalms in metre was still allowed to be used, but as the best ones were incorporated in the new hymnal, and Prayer Books were now printed with the metrical psalms omitted, they disappeared completely from the Church service. When the new hymnal was issued it was thought the matter was settled for at least half a century, but it was not fairly in use until agitation began for further revision and enlargement, which continued until a new book of 679 hymns was put out in 1892. This has not quite satisfied everybody, and another hymnal is already in embryo. Meantime a so-called mission hymnal has been published which cannot be pronounced a valuable addition to the ritual. While the Church has been

very conservative in making changes in or additions to the Prayer Book, the hymnal has been treated as a very flexible part of the service, which will probably be the case as long as the spirit of poetry exists.

The radical change of hymnody in 1871-4 naturally brought forth new series of tune books. Those of J. Ireland Tucker and C. L. Hutchins took the lead, the latter becoming the more popular on account of the greater variety of tunes. Both publications drew liberally on the rich collection found in "Hymns Ancient and Modern," and in proportion as they did so the value of their work was enhanced. Mr. Messiter, organist of Trinity Church, New York, published a tune book in the seventies, which was an excellent production musically, but possessed the fatal defect of omitting the great mass of familiar tunes. A later excellent book by Prof. Stubbs, of St. Agnes chapel, has the drawback of containing only selected hymns instead of the entire hymnal.

While several psalters were on the market, what is known as the Cathedral Psalter seems to have taken the lead as a favorite, and has so far held that position.

As has been stated, the writer, in the firm belief that the male choir was the only proper organization to lead in the praises of the Church, began in a small way to gather a few boys together for singing purposes as far back as 1868-9. It was probably the first effort of the kind in Ohio, and there was no delusion as to expecting any marked results beyond giving the boys a definite place in the singing of the Sunday School, and perhaps at week day services. Although a semi-choral service had been given in 1868 at the Jefferson mission school, it was not until 1873 that a full choral service was attempted by the parish Sunday School at the Easter festival, the boys singing the Psalter antiphonally with the girls. When the early festal celebrations of the Holy Communion on

Easter Day were inaugurated, the service was finally taken by the boys, who occasionally sang at Evensong and at the mission on the east side of the river, but as yet without any official standing.

However, by 1892 the vested choir system had obtained a permanent foothold in Ohio, and the rector and Vestry decided that the time had come to establish it in St. Paul's. Prof. J. A. Raynes, a native of England, was engaged on January 1 as organist and choirmaster at a salary of $200 per year, afterwards increased to $400. Mr. Raynes for some months previous had directed the mixed choir, and several members continued to sing for awhile in order to help the boys out. The training already given had furnished the nucleus of a permanent choir, and the director was able to announce that by Easter the new organization would be able to take the entire service, including processional and recessional from and to the parish house. Vestments were procured from a disbanded choir at Salem, Ohio, and at the early celebration on Easter Day the full vested choir marched into the church singing Hymn 374, "Crown Him with Many Crowns," which continued to be the regular Easter morning processional until about three years since. The service was dignified, reverent and impressive, and the choir won its way at once to the hearts of the people. The singers were located on a platform adjoining the organ in the northeast corner of the church. Efficient work was rendered during the summer season, a feature being its first wedding service, the marriage of Mr. Raynes and Miss Martha Beazell on the evening of July 7. Needless to say the choir was in demand for weddings thereafter as well as funerals, and during August a trip was made to St. James's Church, Cross Creek, where Evensong was given. The regular list of boys during the month of September included as permanent

members, John Peterson, Herbert W. Nichols, Charles Peterson, James Nicholson, Presley Kells, Harry Schnornerberg, Harry Day, John Dillon, Edward Bickse, Robert Peterson, Harry Simeral, John Henke, Solon Hebron, Charles Blackburn, Wolcott Matlack, Charles Conley, George Wilcoxon, Harry Walker. Men: William Williams, William Evans, Frank Schuman, H. W. Wetherald, L. W. Zimmerman, Daniel Cable, Harry Cox, J. B. Doyle.

The choir was a volunteer one, boys receiving a nominal pay of ten cents per week, with demerit marks for absence or misconduct. The payments were subsequently arranged to be made just before Easter, Independence Day and Christmas Day, the sentiment being inculcated that the small amount received was not intended as compensation for work or labor performed, but as a reward of merit and expression of good will. The idea of commercialism was kept rigidly out of sight, and the boys were given to understand that they were singing, not for hire, but for Christ and His Church. It may be added that no small proportion of the Easter and Christmas payments found its way into the missionary boxes. During Mr. Raynes's administration he conducted several operettas and other musical entertainments, in which the choir boys took part. Special gold medals and crosses were given for good work, and subsequently small silver crosses were adopted as the choir badge, and worn continually by the boys.

The organ having become greatly out of repair, in May, 1893, the question arose as to the expediency of rebuilding the old instrument or procuring a new one. Mr. Grabau, the new rector, desired the removal of the choir to its proper place in the chancel, but a pipe organ could not be placed there without some changes in the church fabric, which did not seem feasible at that time.

There was then on the market a comparatively new instrument called "Vocalion," in which the reeds were inclosed in boxes to give a pipe organ tone. This was in a measure successful, and the comparatively low first cost, economy of space and less requirement in the way of repairs, made the instrument popular, especially in small churches. A two-manual instrument of this character with about twelve sets of reeds and pedal sub-base was purchased for $690 net, and placed on the north side of the chancel, with temporary seats for the choir. While not equal to a good pipe organ, yet the instrument fulfilled expectations, and the change as a whole was a great improvement.

One of the first services held after the installation of the vocalion was the wedding of Capt. A. A. Franzheim and Miss Kate Harden, which was attended by a number of Wheeling people. The visitors were so impressed by the singing that the following winter it was decided to establish a vested choir in St. Matthew's Church in that city, and arrangements were made with Mr. Raynes to visit Wheeling, and give the boys their preliminary training.

The first choral Evensong given by the regular choir was on All Saints Day, 1893, and after that it was regularly sung. At a meeting of the Convocation in January the visiting clergy were marked in their commendation of the music.

Mr. Raynes having accepted the position of organist and choirmaster at St. Matthew's, retired from St. Paul's at the close of morning service, March 25, 1894, Easter Day, and was succeeded by Prof. Horton Corbett, of the Church of the Ascension, Buffalo, N. Y., at a salary of $500 per year. Mr. Corbett was an Englishman, thoroughly versed in cathedral choir training, and member of the Royal College of Organists. Building from the ex-

cellent foundations laid by Mr. Raynes, he brought the choir to a high state of perfection, and this, with his organ recitals, placed the music at St. Paul's in the lead so far as Steubenville was concerned. He also organized a choral society, which did some good work. Choral services were also held at the County Infirmary and Y. M. C. A. building.

When the vested choir was organized no definite plan of recreation was provided, as is usual in such cases. The boys were allowed to play in the churchyard, and when the weather was bad to a limited extent in the parish house. In 1893 a day's excursion was taken to the woods near Adena, and in August, 1894, some funds having been collected, a ten days' camp on Brown's Island was held under the supervision of the rector. Service was held in the grove on Sunday, which attracted a congregation from the city and the surrounding country.

In November Prof. Corbett, receiving a call to St. Peter's Church, Baltimore, at a salary of $1,200 per annum, resigned, and was succeeded on December 9 by Charles N. Parker, of Toronto, Canada, at a salary of $400 per annum and a sleeping room in the parish house. Mr. Parker also took charge of the choral society, which he conducted during the winter. He was a superior 'cello player as well as an organist, and gave a number of high class concerts during his residence in Steubenville. An excellent musician, but possessing a somewhat nervous temperament, he resigned on May 15, and the management of the choir was turned over to J. B. Doyle, who remained in charge with some brief intervals for about sixteen years. John Potter was engaged as organist at $3 per week, attending the Friday evening rehearsals, Sundays and special services. In lieu of camping recreations the choir boys were taken to the woods on July 4, and on an excursion to Pittsburgh in the fall, with extra

trips when good work was performed, which practice was continued until 1911, when the Pittsburgh trips were dropped.

Early in 1895 Charles Dougherty presented to the choir a brass processional cross, still in use, as a memorial to his mother, which has since been enriched by the addition of a valuable amethyst, the gift of Mrs. F. S. Maxwell. The crucifers have been George Wilcoxon, John Peterson, Charles Peterson, Maurice Peterson, Albert Schick, Reese Lewis, Percy S. Harris and Frank Roberts. The musical standard was sustained during the summer, and when Rev. G. W. Hinkle visited the parish on St. Michael and All Angels' Day, 1895, full choral Eucharist and Evensong were sung.

On Sunday, February 2, 1896, William J. Fox, a former member of the choir, with Charles B. Thompson, George W. Snyder and Sherman Massingham, composing the Schubert Club, of Pittsburgh, visited St. Paul's, and aided the local choir in giving delightful musical services both morning and evening. Mr. Fox also visited here the following Easter, and sang Rodney's "Resurrection" in the evening. In fact, it became the custom whenever the former choristers returned to the city to naturally take their old places in the choir. The last visitor of this kind was John Odbert, now a successful singer and choirmaster at Salamanca, N. Y. John Schnorrenberg, with violin, also assisted with the music on Easter Day, and he, with A. M. Burns, subsequently rendered excellent volunteer aid in this direction.

The choir boys had their second camp on Brown's Island from July 10 to 24, 1896, having an enjoyable period, although hampered somewhat by rains and high river, necessitating skiff ferriage between the island and Ohio shore instead of the stepping stones two years before.

About May 1 of that year Prof. Sydney Trick arrived from England and was engaged as organist and director at $20 per month and room in parish house, to be $25 after September 1. He remained until the centennial celebration of the parish, on Sunday, October 11. The musical service for the morning has already been given. In the evening there was full choral service with Stainer's Magnificat and Nunc Dimittis in E flat.

On May 30 the choir furnished the music for the evening exercises of the G. A. R. in the Grand opera house.

Mr. Trick left to become organist at Christ M. E. Church, Pittsburgh, and matters were restored to their former condition until the latter part of January, when a Mr. Lund, of England, was engaged temporarily for a few weeks.

L. J. Emory, of New York, was engaged about December 1, and served until April, 1898, when he resigned to accept a position in Eastern Pennsylvania, after which he moved to Duluth, Minn., where he engaged in business. He made warm friends in the choir and parish, and during the winter directed a rendition of Gaul's "Holy City" for the benefit of the King's Daughters' Circle.

Early in June J. D. Martin, originally of England, but who had served in old St. Peter's, Philadelphia, and other prominent parishes, was engaged to succeed Mr. Emory. Mr. Martin was acquainted with most English contemporary composers, was very industrious in scale work, and his ideas and practice on tone quality were of the best. He did not succeed, however, in building up the choir to any extent, and when he resigned the last of November to accept a position with the Church of the Good Shepherd, Boston, but nine choristers were registered, and the attendance at rehearsals dropped down to

ST. PAUL'S CHOIR, 1897, SHOWING VOCALION.

four. Mrs. A. M. Burns was engaged as organist, at $2 per Sunday, and the writer having gone south during January, at the first rehearsal after his return on February 8, but one boy was present. The choir had, however, touched low water mark, and conditions began to improve, though rather slowly. It was fully a year before the choir could be said to be anywhere near its normal condition, and even then there was considerable room for improvement.

Mrs. Burns being compelled to resign the latter part of 1899 on account of ill health, Miss Julia Clark was appointed to play the organ in her place for some months, when Mrs. Burns resumed.

Faithful attendance and hard work on the part of the boys finally brought the choir up to something like its pristine efficiency, and when the rector was invited to deliver the baccalaureate sermon to the High School graduates on the evening of June 17, 1900, it was concluded to make an effort to hold a service worthy of the occasion. Arrangements were made for an orchestra of five pieces to support the vocalion, and the writer entered into correspondence with Prof. Paris R. Myers, then organist and choirmaster of St. Matthew's, Wheeling, for the loan of three of his boys to reinforce the choir, especially to provide the alto part, which is the *bete noir* of American choirmasters, and will continue to be until it is taken by an adequate supply of counter tenors. There being no service at St. Matthew's that evening, Mr. Myers generously offered to come to Steubenville, play the organ on that evening, and bring with him as many boys as desired. Twelve arrived, and with a choir of twenty-four boys and eight men there was a strong force, and the Steubenville boys were highly commended by Mr. Myers for their precision and purity of tone. The service was full choral, the hymns "Ancient of Days," "The

Spacious Firmament" and "God of All Being" making a mighty chorus. "Open the Gates of the Temple," sung by Master Alan Goodwin, of Wheeling, was the offertory anthem, and solos were also rendered by Messrs. Nichols and Quimby. A portion of St. Paul's choir attended the baccalaureate in St. Matthew's the next year, and an intimacy followed between the two choirs which was very agreeable and profitable, at least to the Steubenville end.

During the following summer and fall extensive alterations were made in the chancel of St. Matthew's Church, including the installation of a large double pneumatic organ. The old organ, which was placed in the church on its completion in 1868 at a cost of $4,800, was an excellent instrument from the celebrated Jardine factory, but considerably out of repair. It was offered for sale at $500, and, believing this to be an exceptional bargain, a member of St. Paul's congregation proposed to the Vestry to purchase the organ and place it in the church, the Vestry and congregation to provide a suitable recess on the north side of the chancel, and proceeds from the sale of the vocalion to be applied to rebuilding the instrument. The proposition was accepted, and during the winter the north chancel wall was removed, converting the sacristy into an organ chamber, a change being made in the roof to secure additional height. The vocalion was sold to St. Matthew's Church for $250, sufficient to pay the cost of placing the organ, and the expense of reconstruction, securing water supply, etc., was about $350. As some $750 had been raised for this purpose, there was a surplus of over $400, which was given to the Women's Society and applied on the parish debt. John Malone, of Pittsburgh, who had purchased the old pipe organ several years previously for $50 and rebuilt it for a Methodist society, was the rebuilder of this organ. A portion of the instrument was ready by Good Friday,

and the whole organ was brought into use for the first time on Easter Day, April 7, 1901. It was a most joyful festival. Four choral services were sung that day, including the Sunday School gathering in the afternoon, with large congregations at all. In the evening Mr. Myers presided at the organ, and gave a recital at the close of the service, delighting everybody with the new acquisition, of which a brief description may be given here. It is a two-manual instrument extending from C C C in the bass to G G G in the treble, with a pedal bass of two octaves. It contains about 1,200 pipes, reached by 21 speaking "stops," divided as follows: Swell organ—trumpet, cornet, flageolet, principal, gedacht, diapason bass, open diapason, keraulophon, bourdon. Great —piccolo, nazard (12th and 15th), principal, flute, melodia, stop diapason bass, vox celeste, clariana, open diapason 16 feet, double diapason. Pedal—Open diapason, stop diapason. In addition the mechanical accessories consist of pedal to swell, pedal to great, coupler, tremolo and foot swell, 26 in all. It is the largest organ in the city, and in quality of tone is excelled by none. In fact, it is superior to most of the modern organs in this respect, and should it be found desirable at any time to introduce further instrumental accessories, it is to be hoped that the integrity of this instrument may be preserved. In 1905 a two-octave set of chimes was hung in the organ at a cost of about $200, but they have never been connected with the keyboard in a manner to render satisfactory service, which no doubt will be done sometime in the future.

Sunday, June 9, 1901, was another notable day in the history of the choir as well as the parish. As related elsewhere, Rev. William A. Grier was ordained to the priesthood in the morning, the Communion office being Morley and Tours, and the anthem, "Praise the Lord, O

Jerusalem," with Messrs. Nichols and Geisinger soloists. At Evensong the entire St. Matthew's choir was present with their organist, Mr. Myers, the combined choir making a chorus of sixty voices, and the procession stretching the entire length of the church from the chancel to the parish house. A temporary platform extended in front of the chancel arch to accommodate the singers, and the Steubenville *Gazette* the next day stated that "the music was probably the finest ever heard in a Steubenville church." The Steubenville choir chanted the Psalter, and the Wheeling choir sang Stainer's "I Am Alpha and Omega" for the anthem. The service was intoned by Mr. Grier, and after the service Mr. Myers gave a short organ recital.

Prof. H. W. Matlack was secured as organist during the summer of 1902 and was a most valuable accession not only in the way of accompanying the choir, but in his recitals before and after service. Miss Connelly, now Mrs. Roy Foster, gave a fine rendition of "The Prodigal Son." Mr. Matlack was succeeded on September 1 by Miss Bessie Shane.

An organ recital was given by Prof. Myers on the evening of October 31, assisted by Madame Cleary, a celebrated New York contralto. The singer was suffering from a severe cold, which detracted from that part of the performance, but this was more than offset by the classical selections rendered by Mr. Myers.

The dedication of the chancel enlargement and new organ at Wheeling was made the occasion of a series of festival services in which portions of the Steubenville choir assisted, including such productions as Jordan's Te Deum and Jubilate, Mann's Magnificat and Nunc Dimittis, Mendelssohn's "Be Not Afraid," and Handel's Hallelujah Chorus. On St. Stephen's Day (December 26),

the choir visited East Liverpool and participated in the opening services of new St. Stephen's Church.

It was now the regular thing to sing six anthems each Sunday, including the canticles and offertory. The following programme for the month of June, 1902, omitting the hymns, will give an idea of the musical standard:

FIRST SUNDAY AFTER TRINITY.

HOLY COMMUNION.

Communion Office ..... Maunder
Offertory, "O Saving Victim" ..... Tours
Ablutions, Nunc Dimittis ..... Barnby

EVENSONG.

Praeces and Responses ..... Tallis
Psalms 93, 97, 150 ..... Cathedral Psalter
Magnificat and Nunc Dimittis ..... Garrett
Creed and Versicles ..... Tallis
Offertory, "The Radiant Morn" ..... Woodward

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SECOND SUNDAY AFTER TRINITY.

MATINS.

Venite ..... Day 8
Te Deum and Jubilate ..... Tours
Offertory, "Praise the Lord, O Jerusalem" .... Hall

EVENSONG.

Processional ..... Hymn 491
Praeces and Responses ..... Tallis
Psalter, Selection XVIII ..... Cathedral Psalter
Magnificat and Nunc Dimittis ..... Stainer
Creed and Versicles ..... Tallis
Offertory, "O Taste and See" ..... Goss

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THIRD SUNDAY AFTER TRINITY.

MATINS.

Venite ..... Day 15
Te Deum and Jubilate ..... Bridgewater
Hymn before Sermon ..... 385
Offertory, "Cujus Animam" ..... Rossini

EVENSONG.

Praeces and Responses ..... Tallis
Psalter, Selection XIX ..... Cathedral Psalter
Magnificat and Nunc Dimittis ..... King Hall
Creed and Versicles ..... Tallis
Hymn before Sermon ..... 401
Offertory, "Be Not Afraid" ..... Mendelssohn

FOURTH SUNDAY AFTER TRINITY.

MATINS.

Processional .....Hymn 507
Venite .....Day 22
Te Deum .....Jackson
Jubilate ..... Garrett
Offertory, "The Lord is Exalted".....West

EVENSONG.

Magnificat and Nunc Dimittis.....Bunnett
Offertory, "Holy Art Thou".....Handel

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FIFTH SUNDAY AFTER TRINITY.

MATINS.

Venite .....Day 29
Te Deum and Jubilate.....Jordan
Offertory, "And the Glory of the Lord"....Handel

EVENSONG.

Praeces and Responses.....Tallis
Psalter, Selection XX.....Cathedral Psalter
Magnificat and Nunc Dimittis.....Mann
Creed and Versicles.....Tallis
Offertory, "Unfold Ye Portals".....Gounod

Mr. Myers, happening in at Evensong on the evening of the 15th, presided at the organ, and congratulated the choir on its work, especially the rendition of the anthem, "Be Not Afraid." During this season Mr. Jenkins, a New York tenor, also visited the choir and sang Rossini's "Cujus Animam" as well as the solo in the "Inflammatus." When the "York State Folks" Dramatic Company visited the city, which occurred in two or three successive seasons, St. Paul's choir boys were always in demand to sing "Calvary" in the church scene.

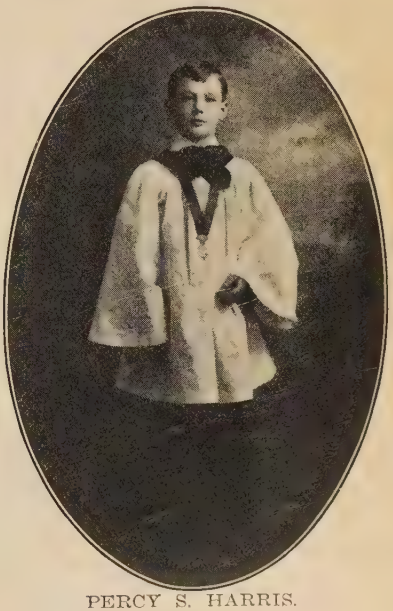
Misses Grace Dawson and Grace Nelson were organists during parts of the next two years. Mr. Foster, who became rector in 1904, was a superior musician, and took charge of the choir during the absence of the writer, in 1907, among other things presenting Stainer's "Crucifixion" during Lent.

Mr. Myers resigned his Wheeling charge the latter part of 1904, and pending a permanent settlement agreed

JOHN ODBERT.

CHARLES SPECHT, JR.

C. EARLE QUIMBY.



PERCY S. HARRIS.

SOME EARLY CHOIR BOYS.

to come to Steubenville at a salary of $40 per month and room in the parish house. It is needless to say that his work here was appreciated, the Christmas and Easter celebrations being especially marked. In addition to the ordinary Church work, his organ recitals on Sunday-afternoons were a popular feature. Quite a number of cantatas were given, including the "Holy City," "Gallia," "Ruth" and "Crucifixion." The offerings at these recitals were generously devoted to procuring new vestments for the choir. On May 1 he resigned to go to Grace Church, Sterling, Ill, which had a short time previous called Rev. E. Weary, of East Liverpool, to the rectorship. He left carrying with him testimonials of esteem from members of the congregation and best wishes. Subsequently he removed to Evansville, Ind.

As already noted, the midnight Eucharist on Christmas Eve was inaugurated in 1904, and the feast of the Nativity falling on Sunday, the following services included Sunday School with Advent mission offering at 9:30 A. M., Choral Communion and sermon at 10:45, carol service at Gill hospital at 3 P. M., organ recital at 4, and Choral Evensong and sermon at 7:30. Maunder's office was sung at the midnight service, Stainer in F at 10:45, and Mann's Magnificat and Nunc Dimittis in the evening. The proper psalms were 89, 110 and 132, and the anthems Sullivan's "Hark, What Mean Those Holy Voices," and Andrews's "Let Us Now Go." To say that there was a lot of tired choristers that night is putting it very mildly, but there was no grumbling, possibly because the boys were too sleepy to protest. The Procession of the Palms, now a regular feature, was introduced in 1905, and before Mr. Foster's departure the Litany was sung regularly on Rogation Sunday.

After Mr. Myers's resignation the organ was supplied by Miss Robertson until November, the instrument

was rebuilt, and she was succeeded by Mrs. J. H. Andrews, followed by E. M. Fisher, who played until January 22, 1911, except an interval by Mrs. Andrews and a few weeks by Miss Gill. During this period J. Boynton Wilson performed good service as member of the choir and also presided at the organ at intervals. He is now one of the leading organists of Washington City, and has charge of the instrument at the Church of the Ascension. Mr. Fisher also rendered efficient help as counter-tenor.

By invitation of Mr. and Mrs. S. G. Gaillaird, of New Cumberland, W. Va., the rector and choir on the evening of September 18, 1905, went to that town, where a confirmation service was held by Bishop Gravitt in the Methodist place of worship. The building was crowded, and Mr. Foster presided at the organ, Robert Sherratt acting as crucifier. This was the last time the choir sang at any service outside the city, or, in fact, at any place outside the church except at hospital and funeral services.

The choir reached its highest enrollment in May, 1896, with twenty-six boys registered. In June, 1909, there were twenty-two enrolled with several probationers, the number at rehearsal reaching twenty-eight. In autumn of this year the singing of introits according to the Prayer Book of 1549 was taken up, which was exceptional in the American Church.

On January 22, 1911, James W. Jelly was appointed choirmaster and organist at $500 per year, who in August, 1912, was succeeded by Charles A. Nicholson, of Fort Smith, Ark., formerly of Durham, England, at $50 per month. Mr. Nicholson proved a very skillful organist, and the recitals given by him on Sunday afternoons have been well attended.

On July 11, 1911, a communication was received by the Vestry from James Means proposing to replace the temporary choir seats by black walnut stalls as a thank

offering upon his recovery from illness. The proposition was thankfully accepted, and the stalls placed at a cost of $400. The chancel was extended forward to provide additional room needed, new marble steps constructed, and the altar rail brought forward to its original position at cost of an additional $400. Since the origin of the choir three members have entered the priesthood, and one is preparing for Holy Orders.

Many other details of choir work might be given, but that would extend this chapter to an inordinate length. The boys who were members of the organization in its beginning and faithful members during their adolescent period, are now as a rule not only worthy members of the Church they then served, but active members of society and doing their part as honored citizens. No doubt they, with the writer, look back to days of pleasant memories, and although the clouds were sometimes dark, yet the sunshine never failed to succeed them.

## CHAPTER XVII.

### ST. STEPHEN'S CHURCH.

Organization of the New Parish—Chapel Leased—Mr. Cowling First Rector—Purchase of Rectory Property—Mr. Gaylord Called—St. James's Centennial—New Church Edifice—Mr. Redhead's Rectorship—Parish House Built—Vested Choir—Mr. Bissell Called.

The proceedings relative to the withdrawal of about one-third the membership of St. Paul's Church, and preliminary steps towards the formation of a new parish, have already been related in Chapter XIV. Those preliminaries having been disposed of and episcopal consent having been given for such action, a meeting of the petitioners was held at the residence of George E. Sharpe, on North Seventh street, on September 24, 1896, and subsequently at the residence of Alexander Lee on North street on October 5, at which the new parish organized under the name of St. Stephen's by the election of Charles Gallagher and W. H. Garrett, Wardens, and A. A. Elliott, W. M. Beall, George A. Maxwell and John Caldwell, Vestrymen. Mr. Beal was made secretary, and Dr. Elliott treasurer.

A committee was appointed to lease the Presbyterian mission chapel, corner of Franklin and Sixth streets, which was done at a cost of $20 per month, and the building suitably equipped. Here services were held during the fall and winter by Profs. Davies, and Streibert, of Gammbier, and others.

On March 11 a call was extended to Rev. E. W. Cowling, of Madison, Va., to become rector at a salary of $1,000 per annum. A Sunday School was organized

on March 30, with an enrollment of thirty-three scholars and eight teachers.

Mr. Cowling accepted the call, and took charge on May 1, 1897, occupying the property at 252 North Fourth street. The parish was admitted to union with convention on May 12. It then reported sixty-six communicants and thirty-two Sunday School scholars, with eight teachers. An active girls' guild and missionary society were formed, and the rectors of St. Stephen's have since ministered at St. James's. A small reed organ was installed with Miss Mary Spencer as organist, and Miss Laura McLaughlin, leading soprano. Later Mrs. Caldwell was made choir leader, and an Estey chapel organ was purchased at a cost of $64.

Bishop Leonard made his first visitation to St. Stephen's on December 9, confirming a class of six, and visiting St. James's parish the same day.

On May 2, 1898, the Vestry purchased from R. J. Thompson part of lot No. 9 in Erwin's sub-division of Dike & Wilson's Addition to Steubenville, on the northeast corner of Fifth and Logan streets, fronting 109 feet on Fifth street and 79½ on Logan, with a nine-foot right of way extending east from Fifth. The two-story brick dwelling thereon was used as a rectory until removed for the new church. The parish not having been incorporated, the title was placed in the members of the Vestry as trustees. The cost of the property was $3,000, of which $1,400 was paid by cash subscriptions, the remaining indebtedness of $1,600 being extinguished in May, 1899.

S. Coe Boyd was engaged as organist on August 29, 1898, and Miss Mary Reid as choir leader.

Rt. Rev. A. R. Graves, Bishop of Western Nebraska, visited the parish on February 5, 1899, and confirmed seven.

At the Easter election James M. Reynolds was chosen Vestryman in place of Mr. Caldwell, deceased. At this meeting it was resolved to take up the matter of erecting a church building on the lot lately purchased. Charles Gallagher and J. W. Jordan were convention delegates. The parish report gave eighty-two communicants and fifty-two Sunday School scholars, with ten teachers.

A mission was conducted from February 12 to 19, 1900, by Rev. Mr. Matthews, a graduate of Oxford University, and a thorough Bible scholar. The attendance taxed the capacity of the building.

Rev. E. W. Cowling at a meeting of the Vestry held on February 26, 1900, tendered his resignation, to take effect the following Easter, his health rendering this step necessary. The resignation was accepted with unfeigned regret, as Mr. Cowling was not only an able preacher and good pastor, but an excellent type of a Virginia gentleman. During his residence in Steubenville he made many friends outside as well as inside his parish, and was highly esteemed in the community. He accepted a call to Wickliffe parish, Clarke County, Va., and from there to Berkley, a suburb of Norfolk.

On Easter of that year Steubenville Commandery K. T. attended service at St. Stephen's and subsequently in 1912.

Messrs. Gallagher and Jordan were the convention delegates in 1900, and on June 4 a call was extended to Rev. Herbert L. Gaylord, a graduate of Bexley Hall, then a canon of Trinity Cathedral, Cleveland, at $1,000 per year, to take effect on September 1. This call was accepted, and during the interim services were held by Dr. Davies, Dean Williams and others, there being a suspension during July and August. At an episcopal visitation on October 24 six were confirmed.

REV. E. W. COWLING.

REV. HERBERT L. GAYLORD.

REV. E. B. REDHEAD.

REV. ALFRED P. BISSELL.

When Mr. Gaylord arrived he followed his predecessor in charge of St. James's Church, and as Saturday, December 1, was the centennial anniversary of the definite arrangement with Dr. Doddridge for services at Mrs. McGuire's, it was decided to commemorate the same. Accordingly on that day Morning Prayer and Ante Communion service were said in the present building, a good congregation participating. Mr. Gaylord preached from Isaiah I., 1: "Hearken to me ye that follow after righteousness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Among other things he said:

In an age like this, of constantly multiplying activities and ceaseless change, it is a privilege that falls to the lot of but few men or women to be permitted to worship and praise Almighty God under the auspices of the same religious organization as their ancestors did a century ago. * * * The name, the memories, this building and those graves belong to you; but the moral influence and religious impulse that breathe from these, like the sweet odors of the June rose, reach out beyond the contracted circle of their native garden spot, to purify and enrich the world.

The parish of St. James, like Israel of old, may look back to two faithful and devoted souls, whom I think it no irreverence to say, were its Abraham and Sarah. And if I might venture to pursue the Scriptural figure farther, it was Sarah who conceived the idea of starting the Church, and Abraham became its leader. These two unique and worthy characters in the early religious history of Ohio were the Widow McGuire and the Rev. Dr. Doddridge. That great missionary, directed by no ecclesiastical authority, but moved by his own deep zeal for the cause of the Master and love for his fellowmen, had crossed the Ohio, as early as 1796, holding occasional services at distant points. There is reason to believe that the infancy of St. James's dates as far back at least as 1798. The earliest accurate records, however, begin with the notice of its organization on December 1, 1800. That meeting and all subsequent meetings and services were held at the house of Widow McGuire until the year 1816. It is, I hold, a mark of the high spiritual character of that good woman that where she went the services of the Church went with her. About the year 1809 she removed from her old home on the farm where the Infirmary now stands to Wayne township, near Bloomfield. But in the year 1816 as a compromise between the parties situated on the Fernwood side of the creek, the site on which we now stand, was purchased from a Mr. Dunlevy, etc.

After a short historical sketch the preacher added:

The influence which this parish has wielded for good in the Diocese of Ohio, and among the early people of this community, can scarcely be overestimated. Her people have been faithful and devoted Christians and useful and worthy citizens. As I read the names of her many members, most of them synonyms for all that is good, and pure, and true, uprightness, integrity, honor; as I traced the brief items there recorded; baptisms, confirmations, marriages and burials, something came to my eyes that dimmed my vision, and forbade me to scan them longer. Their earthly trials and hardships, their disappointments and their sorrows; all these now lie in the bosom of the silent earth; but their smiles, their triumphs and their joys live on to cheer and inspire posterity, as the gentle zephyrs move to laughter the drooping leaves.

It was always a struggling work, and yet it was most successful. Ministered to by faithful pastors, who labored for small stipends, dividing their time and efforts between distant congregations, making their rounds on foot, or, if they were fortunate enough to own a horse, in the saddle. Toiling early and late, they suffered a tax upon their energies that would put many of us modern pastors to shame. I have been told that when ready money was wanting for the furtherance of any unusual religious enterprise, such as the payment of the pastor's salary, or the building of a church, if it could not be obtained in any other way, products of the farm and the mill were loaded upon flatboats and floated down the rivers to New Orleans, and there sold for cash. Then the master of the cargo was compelled to return by water to Baltimore, Philadelphia or New York, and thence overland across the Alleghenies back again to Ohio. Do you suppose the present day Christian would undertake as great a task as that? Is there not a lesson of devotion and faith in that? Can we wonder that the religion of Jesus Christ, backed by such loyalty, was a power in this vicinity?

An eloquent tribute was paid to the devoted ministers who had served the parish, and the following incident was related of Mr. Gray, who, with his faithful wife, conducted the Sunday School about 1854:

Whatever the test of his faith, he never faltered. Retiring one night hungry and with heavy heart for his suffering family, he did not doubt the merciful providence of his God; though there was nothing to eat in the house, he and his family devoutly, as usual, met in prayer. In the morning, a Mr. Hanlon, without suspicion, or suggestion from anyone, drove up to the door of the parsonage with a wagon load of wood and an abundance of food.

The number of communicants that have from time to time been identified with the parish is much too large to enumerate

even if it were well to do so. I might say, however, that there have been on the register as high as 106 in good standing. That was in 1842. Since that year the shifting of the population, frequent changes by removal and losses through deaths, have reduced the number, so that we now have a comparatively small parish; and yet who will dare to say that the efforts of the saints that have gone to their long home have been in vain? Who will dare, in the face of such a glorious history, to question God's presence in it? In closing, my friends, let me point you to these examples of faith, of courage and devotion; let me turn your thoughts to the welling self-sacrifice and gracious humility of these blessed saints of God for your consolation in the hours of doubt, and for your warning in times of pride. The list as it stood at the time of the first meeting in the year 1800, one hundred years ago today: George Mahan, William Whitcraft, Eli Kelly, George Halliwell, William McConnell, John McConnell, Benjamin Doyle, Joseph Williams, John Long, Mary McGuire, John McKnight, Frederick Allbright, William McConnell, John Scott, George Richey, Moses Hanlon.

Messrs Gallagher and Jordan were the convention delegates from St. Stephen's in 1901, the report showing ninety-three communicants and sixty-five Sunday School scholars, with ten teachers. Mr. Jordan was added to the Vestry, bringing the number up to seven. Eight were confirmed on January 3, 1902.

The death of Charles Gallagher on October 5, 1901, and that of Dr. A. A. Elliott, who had succeeded him as Senior Warden, on June 11 following, caused important changes in the Vestry. As finally reconstructed it included W. H. Garrett, Senior Warden; George A. Maxwell, Junior Warden; J. M. Reynolds, W. M. Beall, J. W. Jordan, A. B. Sharpe and J. B. Nicholson. S. C. Gill, G. E. Sharpe and J. W. Gill acted on finance and building committees.

The project of building a permanent church edifice on the corner of Fifth and Logan streets, which had been broached during Mr. Cowling's administration, and placed in abeyance at his resignation, was taken up in earnest soon after Mr. Gaylord's arrival. An appeal for subscriptions meeting with an encouraging response,

plans were submitted by Mr. Hall, of Cleveland, for a Romanesque structure of pressed brick with chancel, spire and stone trimmings, to seat 250 people. It was estimated that the cost would be $8,368, exclusive of glass and furnishings. The plans were accepted with some modifications, and work was begun early in 1902. On Thursday, June 26, the cornerstone was laid by Rev. Messrs. Gaylord and Grange, the ceremonies including the 132d Psalm, Creed, Lord's Prayer, Collects, Lesson, Ezra III., 10-11, and Psalm 136. Mr. Gaylord read the list of articles to be inclosed, which contained the names of all the parishioners since the organization, Sunday School members, parish societies and contributors, Bible, Prayer Book, Hymnal, city papers June 11 and 25, preceding parochial report, 1902 coins and list of rectors.

Mr. Grange struck the stone three times, and declared it laid in the name of the Father, and of the Son, and of the Holy Ghost. He followed with an address congratulating the parish on what it had accomplished. The influence of any church depended on the character of those who composed it. The people will support a church when they see the grace of Christ at work within it, and he urged this idea upon his hearers. Reference was made to his pleasant relations with Steubenville people in years gone by, and he feelingly touched upon the loss which the parish had suffered in the recent deaths of Mr. Gallagher and Dr. Elliott.

By a vigorous prosecution of the work the new structure was made ready for occupancy by Christmas Day, when it was opened with the usual services of that festival, the Holy Communion being, of course, the chief office. Congratulatory remarks were made by the rector, and the feast was especially one of joyful thanksgiving. The structure is about 67 feet outside length, of which the chancel with its rounded apse takes about 20, the width

of the nave being some 30 feet. A graceful spire with belfry rises from the southwest corner, where is the main entrance, with sacristy and organ chamber on each side of the chancel. The furnishing is oak, and the nave is lighted by six wide lancet windows with large rose window at west end. Six short lancets lighten the chancel. The cost of the building and furniture outside of memorials and special gifts from individuals amounted to $12,497.83, on which there remained an indebtedness of about $3,000, which by 1911 was reduced to $1,000.

The memorials include a beautiful window copied from Millet's "Sower," to Dr. Elliott from a member of the family, brass eagle lectern to the same from the Girls' Guild, altar cross and vases to Mr. Gallagher from his family, sterling silver Communion service from Mr. and Mrs. S. C. Gill, wine cruet from Mrs. Albert Dean, marble font and cover, ornamented with maltese crosses and the sentence, "One Lord, One Faith, One Baptism," from Mr. and Mrs. J. W. Gill; private Communion service, memorial to Mrs. Anna B. Scull; alms basins, Mrs. George W. McCook; altar vases to S. C. Gill from his widow. A beautiful electric lamp for the sanctuary has lately been added by Mrs. J. W. Gill.

Much credit is due to both the women's and girls' guilds for their valuable work towards the new building and in maintaining the parish.

On January 1, 1903, the rector's salary was advanced to $1,300, and the first confirmation service held in the new church was on April 14, when a class of sixteen was confirmed, the largest so far in the history of the parish. The first person baptized in the new font was Mrs. Gill-Kirk, on April 1, 1903; the first marriage in the new church was that of M. A. Woodward and Olive B. Gamble, on October 9, 1903; the first funeral, that of Mrs. Mary W. Brown on May 6, 1903.

Joseph B. Nicholson, W. M. Beall and J. W. Jordan were the convention delegates, and the report gave 130 communicants and sixty-five Sunday School scholars, with ten officers and teachers. The delegation voted negatively on the resolution in reference to the name of the Church.

Messrs. Maxwell and Jordan were the convention delegates in 1904, and on August 1 Rev. H. L. Gaylord presented his resignation to take effect on September 1 following, which was accepted. The parish had prospered under Mr. Gaylord's administration, and he left as a legacy a pretty church, well furnished and nearly all paid for. He accepted a call to Rochester, Pa., and subsequently to Canandaigua, N. Y., where he still resides.

The vacancy was not filled until November 11, when a call was extended to Rev. E. B. Redhead, a graduate of Gambier, then rector of Grace Church, Ravenna. This call was accepted, and Mr. Redhead arrived in Steubenville about January 1.

Messrs. Jordan and R. R. Cox were the convention delegates in 1905. The report gave 146 communicants and forty Sunday School scholars with seven teachers. Mr. Redhead reported four services held at St. James's during the preceding year, six communicants, five families and approximately fifteen baptized persons. Six were confirmed in St. Stephen's on November 26. On the opening of the new church B. Guider had been engaged as janitor at $5 per month, and on July 31, 1905, Mrs. Brown was engaged at an increase of $3 per month during the winter.

The organists previously noted were succeeded by Earle H. Fisher, Miss Grace Dawson, who resigned on May 9, 1904, Mrs. Grace Williams, Miss Madge Wintringer and Mrs. E. B. Redhead, who became musical director soon after Mr. Redhead's arrival. The project of

ST. STEPHEN'S TEMPORARY CHAPEL.

ST. STEPHEN'S CHURCH AND PARISH HOUSE.

procuring a suitable pipe organ was broached soon after the completion of the new church, and on September 27, 1903, plans for such an instrument were submitted to the Vestry. Other matters, however, pushed this aside, but now the matter was taken up in earnest. The result was the installation on the evening of April 5, 1906, of an excellent instrument costing $1,357.35. Dedicatory exercises were conducted by Bishop Leonard, who confirmed a class of five on that occasion.

This instrument, from the factory of A. B. Felgemaker, Erie, Pa., has two manuals of five octaves each, with base pedals of two and one-half octaves. The registers are eight in number, divided as follows: Swell—violin diapason, 8 feet; stop diapason, 8 feet; æolina, 8 feet; flute harmonique, 4 feet; great—melodia, dulciane, open diapason; pedal, bourdon, 16 feet. Mechanical stops—tremolo, octave coupler, great to pedal, swell to pedal, swell to great, foot swell.

Cement sidewalks were laid around the church this year, and W. M. Beall was the convention delegate. The report gave 120 communicants and thirty-nine Sunday School scholars, with eight teachers. For Cross Creek Mr. Redhead reported ten communicants and fifteen services during the year. W. Henderson was Senior Warden; A. Maley, Junior Warden; John Rinker, Clerk; J. Cunningham, Treasurer.

On April 11, 1907, W. M. Beall was elected Junior Warden to fill the vacancy caused by the death of George A. Maxwell, and Robert Cox was added to the Vestry. Later A. B. Sharpe was chosen Treasurer, and Mr. Reynolds, Clerk. Convention delegates were Messrs. Beall, Cox and Jordan. Communicants reported, 134; Sunday School scholars, 45, with nine teachers. Cross Creek, Hayes White, Senior Warden. Thirteen services were held during the year. On May 19, thirteen were con-

firmed at St. Stephen's. In the fall the church basement was fitted up for the parish societies.

During the Lenten season of 1908 sermons were delivered by a number of visiting clergy, and on March 30 Mr. Hopkins was appointed janitor. On April 24, ten were confirmed. Messrs. Jordan and Cox were convention delegates. Communicants reported, 164; 31 non-resident, communicating, 106; Sunday School scholars, 56, with nine teachers. Services at Cross Creek, 18.

Mr. Beall was elected Senior Warden on June 1, 1909, to fill the vacancy caused by the death of Mr. Garrett; Mr. Jordan was made Junior Warden, and Frank Ault added to the Vestry. Ten were confirmed at the Bishop's visitation on October 24.

Mr. Cox was the convention delegate in 1910; communicants reported, 178; dormant 33, non-resident 30; Sunday School scholars, 58, with nine teachers. Sunday services at Cross Creek, 16; celebrations of Holy Communion, 3.

Bishop F. K. Brooke, of Oklahoma, visited the parish on March 21, 1911, and confirmed twelve. Messrs. Nicholson, Bell and Jordan were the convention delegates; resident communicants, 162; non-resident, 30; Sunday School scholars, 53, with eight teachers. Sunday services at Cross Creek, 13; Holy Communion, 2.

Not long after the completion of the new church it became evident that greater facilities were needed for carrying on the work of the parish. The basement could be used to a certain extent, but its resources in that respect were limited. Consequently along with the diminution of the debt a building fund was started for the erection of a parish house and rectory. By the spring of 1911 matters had progressed sufficiently to warrant the preparation of plans for such a building. The rectory idea, however, was dropped, and plans presented by Rob-

ert J. Peterson were accepted providing for a structure 72x32 feet, containing an assembly room 33½x30 feet with stage at east end and small room on each side for kitchen, etc. Guild and class rooms were provided at the west end, looking on Fifth street. The building was to be of pressed brick and correspond in architecture to the church, with which it is connected by a corridor 14 feet in length by 8 feet wide. On July 30 the Vestry authorized a contract with the Steubenville Building and Lumber Company for the erection of the parish house for $6,9558, the entire cost of construction and furnishing being $7,500. The new building was formally opened on the evening of April 24 by Bishop Leonard after service in the church, at which nine were confirmed. The dedicatory exercises were simple, and were followed by a general reception. At this time new doors were placed at the tower entrance of the church, and the interior redecorated..

On Easter Day of that year the members of the choir were vested in cassocks and cottas, and thereafter had the regular processional and recessional hymn from and to the parish house.

The parish meeting this year on May 6 was especially interesting, including reports from H. B. Grier, Superintendent of the Sunday School; Mr. Beall, Treasurer of the Building Fund; Mrs. Jordan, President of the Women's Auxiliary; Mrs. Beall, Treasurer of the Ladies' Guild; Mrs. Emma J. Ault, President of the Chancel Guild, and Mrs. A. B. Sharpe, of the Girls' Guild. Messrs. Beall and Nicholson were convention delegates; resident communicants, 171; non-resident, 34; Sunday School scholars, 50, with nine teachers; indebtedness, $2,000.

On May 20 Mr. Reynolds was chosen Junior War-

den in place of Mr. Jordan, deceased, and Alfred Day was elected to the Vestry.

Mr. Cox was the convention delegate in 1913. Communicants reported, 206, including 45 non-resident and 32 dormant; Sunday School scholars, 40, with six teachers; indebtedness, $1,500. St. James's, 14 communicants, 14 Sunday services, including four celebrations of Holy Communion.

Having received a call to St. Andrew's Church, Elyria, Mr. Redhead, on June 7, presented his resignation to the Vestry to take effect on September 1 following, which was accepted with unfeigned regret. A sound and conservative Churchman, a faithful priest and a scholarly gentleman, he had won the affections of his people and the respect of all who knew him. A reception tendered him and his estimable wife previous to their departure was attended not only by his own parishioners, but by many others.

Rev. Messrs. Davies and Streibert, of Gambier, conducted Sunday services during autumn, and on November 10 the Vestry extended a call to Rev. Allen Percy Bissell, of the Church of the Good Shepherd, Columbus, at a salary of $1,500 and rectory. Mr. Bissell accepted the call to take effect on January 15, 1914, occupying the rented rectory at 622 North Seventh street. Mr. Bissell was born at Afton, N. Y., September 15, 1882, and came to Columbus with his parents five years later. After completing the courses in the Columbus schools he attended Williams College, Massachusetts, where he was graduated with the degree of A. B. in 1904. While serving as stock broker's clerk in New York City, he resigned his position and entered Bexley Hall, Gambier, to study for Holy Orders. Graduating three years later with the degree of B. D., he was ordained deacon by Bishop Vincent, May 24, 1908, and served as missionary

at Dresden, Madison and New Lexington. He was ordained priest at the Cincinnati Cathedral on June 6, 1909, and was rector of the Church of the Epiphany, Urbana, for about a yearing, coming to the Church of the Good Shepherd on March 12, 1911. Here on September 25, 1912, he was married to Miss Virginia B. Wiltberger.

Bishop Leonard visited St. Stephen's on December 7, 1913, and confirmed four.

Mr. Bissell was welcomed most cordially by his new parishioners, a large reception being given him at the parish house. He at once inaugurated various plans of church work, among other things, having a series of social betterment lecture on Sunday evenings during Lent, similar to those already reported at St. Paul's. Mrs. Schnellbaugh succeeded Mrs. Redhead at the organ, and the choir has been enlarged and strengthened. At the May election the Vestry was enlarged to thirteen members, composed of William M. Beall, Senior Warden; James M. Reynolds, Junior Warden; Frank Ault, Clerk; A. B. Sharpe, Treasurer; Robert R. Cox, Alfred Day, Joseph B. Nicholson, J. H. Williams, C. P. McFadden, L. R. Killmyer, F. V. Groesbeck, Harry Irons, J. E. Collins. The convention delegates were Alfred Day, Paul McFadden, W. M. Beall, and the report showed:

Families, 120; baptized persons, 299; communicants last reported, 206; added by confirmation, 4; by letter, 7; otherwise, 10; total gain, 17; present number, 239; resident communicants, 193; actually communicating, 176; dormant, 17; non-resident, 34; address known, 28; unknown, 6. Baptims, infants, 8. Marriages, 1. Burials, 3.

Services, Sundays, 62; Holy days, 9; other days, 18; total, 89. Holy Communion in public, 14; in private, 2; total, 16.

Sunday School pupils, 59; officers and teachers, 8; total, 67.

Receipts, open offerings, $350; Easter offerings, $300; pledges for current support, $2,040; special donations, $114; income from endowment, $15; parish societies, $40; Sunday School, $16; total receipts, $2,875.

Disbursements, salaries and expenses, $2,096; local charities, $28; payment of debts, $200; interest, $88; total parochial, $2,412.

Disbursements, Diocesan Convention Fund, $36.94; Diocesan Mission Fund, $70; Church Home, $23; Archdeacon's salary, $10; total Diocesan, $139.94. Disbursements, general missions, $46; domestic, $6; total, $52.

Grand total disbursements, $2,603.94.

Property—Church and parish building, sittings free, 225; indebtedness secured by mortgage, $1,350; value of property, $40,000; endowment, $100; insurance, $8,500.

A kindergarten department has recently been added to the Sunday School in charge of Miss Ella Holliday.

Since the organization of the parish, pabtisms in the same have numbered 120; confirmations, 92; marriages, 41; burials, 90.

Mr. Bissell, as had his predecessors, took up the work at St. James's with the hope that by regularity of services this ancient parish might at least be kept alive. Hayes White is clerk of the parish, and Conrad Rinker, treasurer.

The expectations excited upon the arrival of Mr. Bissell have been fully realized. An able preacher and earnest worker, he has aroused new enthusiasm in the hearts and minds of his parishioners. All available space in the church edifice is occupied, and projects of enlargement are now under consideration. It has been suggested that transepts be thrown out on the north and south sides of the building and the main part extended eastward. This would not only give a material increase in the seat-

ing capacity, but allow the choir to be placed in the chancel. The parish is now stronger than at any previous period, and enjoys the unique position of being the only religious organization located north of Logan street. With such a field the prospect, under proper and energetic management holds out bright hopes for the future, and there seems no reason why St. Stephen's should not exercise a large share in bringing the Church in Steubenville to its proper place as a strong working force for good in whatever direction its influence may be exerted.

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From the rising of the sun, even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the Lord of hosts.